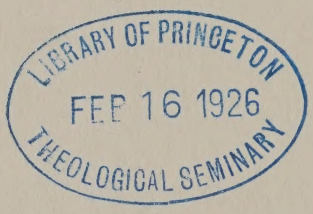
HANDBOOK OF SCRIPTURE STUDY

SCHUMACHER

VOL. II



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A HANDBOOK OF SCRIPTURE STUDY

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BY
THE REV. H. SCHUMACHER, D.D.
Professor of New Testament Exegesis in the
Catholic University of America

VOL. II
The Old Testament

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To

The Right Reverend Thomas J. Shahan, D.D.

Bishop of Germanicopolis

and

Rector of the Catholic University
of America

PREFACE

This outline of an Old Testament Introduction is based on the same methodological principles as the Introduction to the New Testament. It has been realized by practical experience that the varying needs of our Seminaries can be met only by this method of *multum in parvo.*

The system of "Problems" has also been retained, since it proved to be a very fruitful working plan for exegetical essays in seminars for Holy Scripture.

I wish to express my thanks to my friends, Dr. Joseph Molitor, of the Josephinum College, Columbus, Ohio, and Dr. Arthur Preuss, Editor of the *Fortnightly Review,* of St. Louis, Mo., for their kind assistance in the correction of the proofsheets.

THE AUTHOR.

Catholic University of America,
Washington, D. C.
Feast of All Saints, 1924.

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König, *Hermeneutik des Alten Testamentes, mit spez. Berücksichtigung der Modernen Probleme,* 1916.

Jeremias, *The Old Testament in the Light of the East,* 1912.

Delitzsch, *Die Lese- und Schreibfehler im Alten Testament,* 1920.

PART I

THE HISTORICAL BOOKS

GENERAL LITERATURE

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VIGOUROUX, *Manuel Biblique.* (Old edition; Brassac's edition was condemned by the Holy Office Dec. 15th, 1923.)

NICKEL, *Exegetisches Handbuch zum Alten Testament.*

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A HANDBOOK OF SCRIPTURE STUDY

CHAPTER I

THE PENTATEUCH

LITERATURE

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Bissell, *The Pentateuch, its Origin and Structure,* 1885.
Parrot, *Défense de la Bible contre la Critique Négative* etc.. 1918.
Finn. *The Unity of the Pentateuch,* 1917.
Kayser, *Contending for the Faith* etc., 1920.
Jacob, *Quellenscheidung und Exegese im Pentateuch,* 1916.
Kyle, *Moses and the Monuments,* 1920.
Naville, *La Haute Critique dans le Pentateuque,* 1921.
Eissfeldt, *Hexateuch-Synopse,* 1922.
Hoberg, *Moses und der Pentateuch,* 1905.
Chapman, A. T., *An Introduction to the Pentateuch,* 1911.
Mangenot, *L'Authenticité Mosaique du Pentateuque,* 1907.
Wilson, *"Scientific Biblical Criticism."* Princ. Theol. Rev., 1919.
Baxter, *"Smooth Stones out of the Brook."* Princ. Theol. Rev., 1921.

The Pentateuch, ἡ πεντάτευχος βίβλος, *i. e.,* "the Book of five volumes," is the earliest book of the Bible. It narrates the history of Divine Revelation from the dawn of creation until the advent of the Jews in Palestine. The contents embody *History* as well as especially a collection of *Laws.* Therefore the Jews call it הַתּוֹרָה = the Law, ὁ νόμος (Μωυσέως) in the New Testament (Cf. Lk X, 26). The arrangement into five components was already existing when the LXX version came into being. The Vulgate has no common title for the five books. The Council of Trent uses the general title: "Quinque libri Moysis." Whereas the *Palestinian Jews* named the five books according to the *first word* of each book, the *Alexandrinian Jews* se-

lected the title (which is accepted by the Vulgate) according to the *contents* of the books, *i. e.:*

Vulgate:	Alexandrinian Jews:	Palestinian Jews:
Genesis	= Γένεσις—	= בְּרֵאשִׁית
Exodus	= Ἔξοδος—	= שְׁמוֹת (וְאֵלֶּה)
Leviticus	= Λευειτικόν—	= וַיִּקְרָא
Numeri	= Ἀρθμοί—	= וַיְדַבֵּר
Deuteronium	= Δευτερονόμιον—	= אֵלֶּה הַדְּבָרִים

I. The Single Books of the Pentateuch.

A. Genesis.

Literature: Hoberg, *Die Genesis nach dem Literalsinn,* 1908.
Zapletal, *Der Schöpfungsbericht der Genesis,* 1911.
Gunkel, *Die Genesis,* 1910.
Ball, *The Book of Genesis in Hebrew,* 1896.
Driver, *The Book of Genesis,* 1909.
Wright, *The Book of Genesis in Hebrew Text,* 1911.
König, *Die Genesis,* 1919.
Doumergue, *Moïse et la Genèse d'après les Travaux de M. Naville,* 1920.
Murillo, *El Genesis,* 1914.
Vigouroux, *La Bible et les Découvertes Modernes,* 1896.
Hummelauer, *Comm. in Genesim,* 1895.

Genesis, after the Prologue I–II, 3, with the Creation-narrative, describes the תּוֹלְדוֹת, *i. e.,* the *"beginnings"* or "history" (not "birth" or "genealogy"):

I. of the *world in general,* II, 4–IV, 26.
Ch. III: *Fall of Man. "Proto-evangelion."*

II. of *mankind in general,* V–XI, 9 (Adam, Noë and his sons, the dispersion of mankind).

Ch. VI–IX: The *Deluge;* Ch. XI: *Tower of Babel.*

III. of the *Israelitic people in particular* until the death of Jacob and Joseph, XI, 10–L (Sem, Thare, Abraham, [about 2000 B. C.], Ismael, Isaac, Esau, Jacob, Joseph).

Ch. XLVI–L: *Israel's Emigration to Egypt.*

B. Exodus.

Literature: MACLAREN, *Exodus, Leviticus, Numeri,* 1906.
DRIVER, in the *Cambridge Bible,* 1911.
BAENTSCH, in Nowack's *Commentary.*

Exodus (for the title cf. XIX, 1) narrates the events that happened from the call of Moses to the emigration of the Jews from Egypt, *i. e.:*

I. The *causes of the Exodus* and its preparation, I–XII, 36: Oppression of the Jews in Egypt; the call of Moses.

II. The *Exodus* and Israel's journey to Mount Sinai, XII, 37–XIX, 2.

III. The *foundation of the O. T. Theocracy,* XIX, 3–XL, 36: The *Decalogue;* the *Book of the Covenant;* the *Erection of the Tabernacle.*

C. Leviticus.

Literature: Maclaren, Cf. Exodus.
Baentsch, in Nowack's *Commentary.*
Chapman, in the *Cambridge Bible.*

Leviticus records in detail the Laws for the religious worship, its ministers and seasons, *i. e.:*

I. The *Laws of Sacrifice,* I–VII.
II. The *Laws for the Consecration* of the priests, VIII–X.
III. The *Laws of Purification and Atonement,* XI–XVI.
IV. The *"Law of Holiness"* (title given by Klostermann), XVII–XXVI.
V. The Law of *Vows and Tithes,* XXVII.

D. Numbers.

Literature: Paterson, *The Book of Numbers,* 1903.
Gray, *Commentary on Numbers,* 1903.
Maclaren, Cf. Exodus.

The title *"Numbers"* refers to the census of the Jewish tribes, I–III; XXVI. The *historical* report of events of the second and fortieth year of the exodus is interwoven with *legal* rules concerning especially the disposition of the camp, the duties of the Levites, laws of sacrifice, vows, and marriage. The historical narrative falls into three parts:

I. The events after the proclamation of the Decalogue from Sinai, I–X, 10.

II. The march from Sinai to Moab, X, 11–XXII, 1.

III. The adventures in Moab, XXII, 2–XXXVI, 13.

E. Deuteronomy.

Literature: Maclaren, *The Books of Deuteronomy and Joshua,* 1896.
Smith, G. A., *The Book of Deuteronomy,* 1918.
Driver, *Commentary on Deuteronomy,* 1902.
Pope, *The Date of the Composition of Deuteronomy,* 1910.
König, *Das Deuteronomium,* 1917.

Deuteronomy (this title is due to an incorrect translation of XVII, 18, where "repetition" means "copy," not "second law") narrates the incidents of the last (40th) year of Israel's wandering. The contents may well be called an *elucidation of the former Laws with a historical appendix, i. e.*:

I. The first paraenetic discourse, I–XI.

II. The burden of the book, consisting of the exposition of the Law, XII–XXVI.

III. The second paraenetic part, XXVII–XXX.

IV. The historical appendix, XXXI–XXXIV, also recording the death and burial of Moses.

Characteristic is the demand for *one central sanctuary* for the divine service, entrusted to the tribe of Levi.

II. The Plan of the Pentateuchal Books.

The Pentateuchal books (including Josue) clearly reveal a uniform *historico-religious system permeating the entire narrative from beginning to end.* After an introductory account of the origin of the universe and of mankind, the different books proceed to prove, illustrate, and emphasize the *providential privileges* accorded to Israel by Jahveh from the beginning of its history to the crossing of the Jordan (1500–1450 B.C.), *i. e.:*

1. The choice of Israel and its union with Jahveh by a special covenant;
2. Israel's knowledge of the true God in contrast to other peoples;
3. Israel's acquaintance and compliance with special laws, feasts, and sacrifices in relation to Jahveh;
4. The occupation of the promised land;
5. The promise of the Messiah.

The various books are interrelated and presuppose one another. *Exodus* is the sequence of and presupposes *Genesis,* in particular the history of Joseph. Chapter I of Exodus is the continuation of Gen. XVII, 16, where Abraham receives special promises. *Leviticus,* with its laws of worship, is again linked to the legislation of Exodus, especially from Chap. XXV on. *Numeri* contains a further illustration of these laws, whereas *Deuteronomy* elucidates all the

laws contained in the former four books. (In *Josue* we see the fulfilment of the laws and promises of the Pentateuch.)

This essentially uniform plan demands *one* author for the substance of the books. A certain identity can be traced even in the language of the five books.

III. **Criticism and the Pentateuch.**

1. **History of Pentateuchal Criticism.**

a. *Jerome,* though maintaining the authorship of Moses, remarks (*C. Helvid.*): *"Sive Moysen dicere volueris auctorem Pentateuchi, sive Ezram eiusdem instauratorem operis, non recuso,"* which shows that he was not unfamiliar with a pentateuchal problem.

b. The *way for modern criticism* was paved during the Middle Ages by *Aben Ezra* (+ 1167), later by Karlstadt (+ 1541), Peyrère (+ 1676), and Spinoza (+ 1677), who accepted *either interpolations* (like Aben Ezra) or *post-Mosaic elements* (like Peyrère), or entirely *denied* the Mosaic authorship (like Spinoza).

c. *The founder of modern Pentateuchal criticism is R. Simon* (1638–1712.) His theory is that the Pentateuch in its present form is not the work of Moses; the *legislative* parts may derive from

Moses, whereas the *historical* portions are the work of the Prophets.

d. *Further inroads* were made by *Jean Astruc* (1766), who considered the Pentateuch as a composition of documents, linked up partly with "Elohim," partly with "Jahveh" as titles for God. *Ilgen* "discovered" a first and second "Elohist"; *Gramberg,* an "Elohist," a "Jahvist," and a "compilator"; *Hupfeld,* three different sources and a "redactor."

e. The *completion of the critical* circle is marked by the investigations of *Vatke* (+ 1882), *Graf* (+ 1869), *Reuss* (+ 1891), *Kuenen* (+ 1891), *Wellhausen* (+ 1918), and their followers. Their attitude is determined *a priori* by *rationalistic* and *evolutionistic* principles, *i. e.,* the denial of a supernatural factor in the Bible and the assumption of a gradual development of religious ideas in Holy Writ. Their result is the unreserved acceptance of the *Documentary theory* (*Quellenhypothese*), which distinguishes in detail:

J = **Jahvist** (about 850) = History of Israel until its entrance into Canaan.

E = **Elohist** (about 750) = History of the Patriarchs to Josue.
D = **Deuteronomist** (about 700–600) = chiefly the legislative parts of Deuteronomy.
P = **Priest-code** (after the Exile) = mainly Leviticus.
H = **Law of Holiness** (part of P.) = Leviticus XVII–XXVI.
L = **"Laic source"** with the most ancient matter. (Recently established by Eissfeldt).
R = **Redactor or Redactors.**

Although there is no general agreement as to the date, the chronological combination of the sources is approximately illustrated by the formula:

L	+	JE	+	D	+	P (H)
(780)		(650–600)		(630)		(400)

The various sources again underwent transformations, which are marked by exponents: J^1, J^2, E^1, E^2 etc. This compilation was offered to the Jews as the *Law* by Esra, 444 B.C.

Briefly: *the five books of the Pentateuch are not the work of the same author, Moses, nor were they written at the same time, but are the result of*

a long development lasting many centuries.

The Documentary theory, without restriction, is generally accepted by non-Catholics. In its moderate form it was also held by some Catholic scholars, *e. g.,* Lagrange, Zapletal, Gigot, Holzhey, Bonaccorsi, Hummelauer.

2. The Arguments of Extreme Pentateuchal Criticism.

A. *Linguistic Arguments.*

a. The *use of different names for God* in the Pentateuch, *i. e.,* "Jahveh" in the legislative parts, especially Leviticus, and "Elohim" mainly in the historical sections (especially Genesis and Exodus) postulate different sources and different periods.

b. Certain parts of the Pentateuch, *e. g.,* P, H, D, show *linguistic peculiarities and formulae* which are not found in the rest.

c. There are passages which speak of *Moses in the third person,* showing that the author is not identical with Moses; *e. g.,* Gen. XXXVI,

31; Ex. XVI, 35; Num. XV, 32; Dt. II, 12, etc.

d. The *vocabulary* of P resembles that of the Prophet Ezechiel, which points to Ezechiel as source for P.

B. *Arguments from the Context.*

The text of the Pentateuch is supposed to contain contradictory elements, *e. g.:*

a. In Ex. XX, 24 various altars are permitted, whereas in Dt. XII, 13–14 only one altar is allowed.

b. Different sections contain different rules for the sacrifice, the priests, the Levites and the feasts.

c. There are *double narratives* and *repetitions* which exclude unity of authorship; *e. g.,* Gen. I, 1–II, 4 = Gen. II, 4–25; Gen. VI, 5–7 = Gen. VI, 12–13; Gen. VI, 19–20 = Gen. VII, 2–3 etc. Especially noteworthy are the *repetitions* of Laws, *e. g.,* Ex. XX, 1 ff; XXIV, 4–7; XXXIV, 1, 11; Lev. XXVI, 46; Deut. V, 4 f. etc.

d. The report of *Moses' death* at the end of Dt. precludes the authorship of Moses.

e. Expressions like *"up to this day,"* or *"as it is still to-day"* (cf. Gen.

XXII, 14; Dt. XXIX, 28) demand a later date of composition.

C. *Historical Arguments.*

a. Regarding the religious cult of Israel, criticism supposes three different phases of development, which are said to be reflected in different parts of the Pentateuch:

α) In the oldest times sacrifices could be offered anywhere, which is the standpoint of JE.

β) Ezechias and Josias abolished the provincial sanctuaries and centralized the cult in Jerusalem, a situation reflected by D.

λ) After the exile, the centralization of worship was completed, as seen in P.

b. It is asserted that before the Exile no ritual law existed, but that it was introduced by Ezechiel. The Pentateuch, containing such Laws, cannot therefore have been written by Moses.

c. The relation between Priests and Levites differs in D and P. The standpoint of P is exactly that of Ezechiel, Chap. XXIV, but is

here considered as a *regulation* for the *future*. Hence P seems to depend on Ezechiel.

d. There are various *anachronisms, i. e.*, statements which could not be made until *after* the time of Moses. Thus Gen. XIV, 14, the town *Dan* is mentioned, which received this name at the time of the Judges. Gen. XL, 15, Palestine is called the "land of the Hebrews," which was possible only after the conquest of Canaan by the Israelites. Cf. also Ex. XXXVI, 31, 36; Num. XII, 14.

3. Counter-Arguments against Hyper-Criticism.

Literature: Wilson, *"Scientific Biblical Criticism,"* Princ. Theol. Rev., 1919.
Kugler, *Von Moses bis Paulus,* 1922.

a. The very heart of the theory of the hypercritics,—that the Pentateuch is a compilation from different sources, made at different times by different authors, is cut out by the fact that a *uniform thread* of the same religious, ritualistic, and even linguistic element runs through the whole Pentateuch, so that the framework and substance of the

work postulate *one* foundation and *one* authority.

b. The varying use of *"Jahveh"* and *"Elohim"* in different sections cannot be admitted as an argument, for it cannot be established by critical means that the original titles are still in their original places. Granted, however, they were: it would only prove that the one author of the Pentateuch used different sources of the same time, not that different authors used sources of different times.

Literature: Wilson, *"The Names of God in the O. T.,"* Princ. Theol. Rev., 1920.

c. The *linguistic peculiarities* of the Pentateuch do not represent independent coherent units within the five books, but are sporadic. Besides, the occurrence of a word in a later book is no proof that the word itself is a product of later times. The sporadic differences may be original or due to later changes, additions, and interpolations. Moreover, the character of the contents (history or legislation) would naturally influence the choice of the vocabulary. The assertion that the presence of Aramaic words in the Pentateuch postulates a later date is an absurdity in the light of extra-biblical evidence (*e. g.*, the Amarna Letters).

Literature: Wilson, *"Scientific Biblical Criticism,"* Princ. Theol. Rev., 1919.
Kraeling, *Aram and Israel,* New York, 1918.

d. The *double narratives* and repetitions are few and may be due to various sources, oral or written, of the same time. In fact, the "repetitions" usually treat the subject from a different point of view, necessitated by different circumstances.

e. The relationship between *P* and *Ezechiel,* notwithstanding voices to the contrary, can be explained by the dependence of the Prophet on P.

Literature: Baxter, *"Smooth Stones out of the Brook,"* Princ. Theol. Rev., 1921.

f. *Ex. XX, 24 and Dt. XII, 13–14* may be harmonized if considered as adaptations to different periods in the religious history of Israel. Ex. XX, 24 does not generally permit various places of sacrifice, but only those hallowed by Theophanies, and refers to *private* sacrifices. Later on the sanctuary of Silo was the centre of the *official* sacrifice. After the loss of the Ark the central worship was abolished and sacrifices were offered at diverse places. This custom continued in later times, even after the erection of the temple, despite Dt. XII, 13–14.

Literature: Poels, *Examen Critique de l'Histoire du Sanctuaire de l'Arche,* Louvain, 1897.

g. The *various rules* for sacrifices, priests, feasts, etc., and the evident anachronisms of Gen. XIV, 14; XL, 15, etc., are explained by later accommodations and additions.

h. The *evolution of the religious cult* in Israel, postulated by the hyper-critical school, with the institution of the priesthood (and with it P) as the culminating phase of the development, is neither intrinsically probable, nor proved by any fact. The contact of the Jews with Egypt and her organized priesthood naturally lead us to expect a similar early institution in Israel. Ezechiel indeed presupposes the existence of priests and Levites (Ch. XL, 45, etc.)

i. *Josias* (638–81) cannot be the author of D. The Law, discovered during his reign (IV Kings XXII), evidently was known and had enjoyed authority before. In fact, King Amasias (797–789) knew Dt. XXIV, 16, hence D. (IV Kings XIV, 6).

Literature: Naville, *La découverte de la loi sous le roi Josias,* Paris, 1910.

j. Besides *Judges* and *Kings* presuppose events recorded in the Pentateuch and

institutions of the Mosaic Law, like the tabernacle, the ark, the Ephod, the tithes, the morning and evening sacrifices as regulations of old. Amos and Osee knew of P and D. Cf. Judges II, 1 ff; I Kings XXI, 2–7; XXIII, 6, 9; III, 3; II Kings XXIV, 25. Osee IV, 6; VIII, 1, 12; Amos II, 4, IV, 4; V, 22.

In the face of these counter-arguments it is not surprising that, besides Catholic scholars, also non-Catholic authorities lost faith in the Wellhausen school.

Cf. KUGLER, *Von Moses bis Paulus.* 1922,

IV. The Authorship of Moses.

Literature: HOBERG, *Moses und der Pentateuch,* 1905.
VIGOUROUX, *Manuel Biblique* V (old edition).
KYLE, *Moses and the Monuments,* 1920.
Cf. Bibliography above.

1. The Declaration of the Biblical Commission, June 27, 1906.

a. The hyper-critical arguments *"ad impugnandam authentiam Mosaicam . . . Pentateuchi"* with their conclusion: that the five books are *"ex fontibus maxima ex parte aetate Mosaica posterioribus . . . confecti"* are not

sufficient to invalidate the biblical, Jewish, and ecclesiastical tradition as well as the contrary *"indicia interna"* of the text itself.

b. The Mosaic authorship does not demand Moses *"omnia et singula manu sua scripsisse vel amanuensibus dictasse."* One may hold that he entrusted the writing of his ideas to one or several others, but that they were given out under his name, as he was the *"princeps inspiratusque auctor."*

c. One may hold that Moses used *"fontes," "scripta videlicet documenta vel orales traditiones,"* from which he took *"nonnulla," "ad verbum vel quoad substantiam contracta vel amplificata"* and inserted them in his work.

d. One may hold, *"salvo Ecclesiae iudicio,"* that in course of time *"nonnullas ei modificationes obvenisse," e. g.:*

α) the additions after the death of Moses;

β) *"glossae et explicationes textui interiectae;"*

λ) *"vocabula quaedam et formae a sermone antiquato in sermonem recentiorem translatae;"*

δ) *"mendosae . . . lectiones vitio amanuensium adscribendae."*.

It is left to sober criticism to investigate the details.

The "documentary theory" was again rejected by the *Holy Office,* 23 April, 1920, with special reference to the article *"Moïse et Josue"* in the *Dictionnaire Apologétique de la Foi Catholique,* and to the article *"Moïse et la Pentateuque"* in the *Revue du Clergé Français.*

2. **The Arguments for the Mosaic authorship.**

a. *External Arguments:*

α) O. T. writers presuppose the authorship of Moses, *e. g.:* Jos. XXIII, 6; III Kings II, 5 (for Dt. XVII, 19); IV Kings XIV, 6 (for Dt. XXIV, 16); Esdr. VI, 18 (for Num. III, 6 and VIII, 9); Dan. IX, 11 (for Dt. XXVII, 14) etc. Cf. especially IV Kings XXII, 8–XXIII, 3, the discovery of the law under Josias.

β) The N. T. writers likewise in numerous places name Moses as author of the law. Mk. XII, 26; VII, 10; Matth. XIX, 8; Mk. XII, 19. Cf. also Lk. XVI, 29; Acts XV, 21; II Cor. III, 15; Acts III, 22;

Acts XV, 3. Especially important is John V, 45–46.

To explain all the N. T. testimonies as accommodations to current opinions, without any bearing on the real authorship of the law, is a too arbitrary handling of the texts.

Literature: DILLMANN, *"John V, 45–47 in der Pentateuchfrage," BZ.*, 1920.

γ) The tradition of the Samaritans, notwithstanding their hatred of the Jews, acknowledges Moses as the author of *their* Pentateuch. This is the more remarkable since they did not recognize the other Old Testament books.

δ) The Jewish tradition unanimously confirms this view. *Philo,* Vita Mos., III, 39 and *Fl. Josephus,* Ant., IV, 8 emphatically testify to the authorship of Moses.

ε) The Jewish tradition was accepted unquestioningly by the early ecclesiastical writers.

Cf. Justin, *Apol.* I, 59; Tatian, *Or. ad Graec.*, XL, 47;

Clement Alex., *Strom.*, I, 21; Origen, *C. Cels.*, VI, 21, etc.

b. *Internal Arguments.*

α) The details of the *geography* of Egypt and the Sinaitic peninsula postulate an author who was thoroughly familiar with these territories and confirm the traditional view. Many of the laws presuppose a camp life, or a sojourn in the desert; *e. g.*, Lev. XVI, 26–29. The geography of Canaan, on the other hand, seems to be unknown to the author. Cf. Gen. XXIII, 2.

β) *Details* are reported with an exactitude that suggests an eyewitness as author. Cf. Ex. XV, 27, "twelve fountains of water and seventy palm trees;" Lev. X, 4; Num. XXV, 14–15, etc.

γ) The succession of institutions and laws does not admit of a prearranged plan by a later chronicler, but reflects a chronological proceeding according to practical needs and a record made by a *contemporary eyewitness.*

δ) This eyewitness was Moses. In many passages of the Pentateuch he is *expressly mentioned* as author, *e. g.*, Ex. XVII, 14; Num. XXXIII, 2; Dt. XXXI, 9, 24.

ε) Those who *assume a later date* for the composition of the Pentateuch cannot explain why *Jerusalem* is never mentioned as the central sanctuary, or why the schism of the Jews is entirely omitted in the narrative.

3. Rules for the solution of the Pentateuch Problem.

The rules laid down by the *Biblical Commission* are based on the conservative principles of tradition and meet the difficulties at least as satisfactorily as the tortuous documentary theory, which is supported solely by uncertain internal arguments.

a. Moses did not personally write down every part of the Pentateuch, but may have employed amanuenses.

b. Moses utilized contemporary sources, written and oral, *"ad verbum vel quoad substantiam."*

c. In the course of many centuries the *original text* underwent *modifications,*

through additions, glosses, explanations, elucidations. Many textual mistakes must be laid at the door of subsequent copyists.

These rules also involve a *"documentary"* theory, but one essentially different from that of the hyper-critical school:

a) The various writers, besides Moses, are *not authors of later times,* but merely contemporary "amanuenses" of Moses.

b) The "sources" are not of a later date, but contemporary.

c) The "modifications" and "additions" of succeeding periods are not to be taken as coherent units large enough to destroy the original character of the Pentateuch, but as sporadic appearances which leave the Mosaic authorship intact: they are mostly due to the fact that the Pentateuch was a *living law-book.*

d) Within these liberal boundaries scholarship has ample scope for fruitful activity.

V. Special Problems of the Pentateuch.

1. The *historical character of Gen. I–III.*

The *Biblical Commission* decided, June 30, 1909:

a. The theories, which exclude the literal, historical sense of the first three chapters

of Genesis are not based on a *"solidum fundamentum."*

b. It cannot be maintained that these chapters do not represent objective reality, but are,

α) either fabulous accounts culled from ancient mythologies and cosmogonies, which, after having been purged from polytheistic admixtures, were adapted by the sacred author to monotheistic tenets; or

β) allegories and symbols devoid of objective reality and propounded, under the guise of historical narratives, to inculcate religious and philosophical truths; or, finally,

γ) partly historical and partly fictitious legends, freely composed for the instruction and edification of the readers.

c. The literal historical sense, in particular, must be upheld, concerning:

α) the creation of the universe by God;

β) the creation of man;

γ) the creation of Eve;

δ) the unity of the human race;

ε) the original state of integrity of our first parents;

ζ) the test of their obedience;

η) their disobedience *"diabolo sub serpentis specie suasore;"*

θ) the fall of man;

ι) the promise of the Redeemer.

d. In passages, where the Fathers are of divergent opinion, it is permissible to follow any opinion *"quam quisque prudenter probaverit," "salvo Ecclesiae iudicio servataque fidei analogiâ."*

e. But not every word and phrase is to be taken *"in sensu proprio,"* for the metaphorical or anthropomorphical sense is, in some places, quite evident.

f. Also the allegorical and prophetical sense is admitted in some passages.

g. In the first chapter of Genesis we need not expect to find *"scientifici sermonis proprietas,"* as the sacred writer did not want to give scientific instruction, but a *"notitia popularis, prout communis sermo ferebat per ea tempora."*

h. The expression *"jom"* (*dies*) in the report of the Hexaëmeron can be taken *"sensu improprio pro quodam temporis spatio."*

2. *The Hexaëmeron, Gen. I, 1–II, 3.*

Literature: Zapletal, *Der Schöpfungsbericht der Genesis,* Regensburg, 1911.

Zapletal, whose work is characterized by splendid originality, rejects:

a. the *literal explanation* of Gen. I, 1–II, 3, which holds that the world was created in 6 times 24 hours.

α) This explanation may also be called the *Deluge theory,* since it explains the geological evolutions of the earth by the Deluge.

β) A branch of this explanation is the *Restitution theory,* which asserts that the earth, created complete with the geological strata, was devastated by bad angels to form the chaos of Gen. I, 2. In six days God restored the earth.

b. the *idealistic explanation,* which interprets the six days as six acts of God.

α) To this theory belongs the *allegorical theory,* which sees in Gen. I–II a rhetorical allegory, and the *poetical theory,* which treats it as merely a hymn on the creation.

β) Further: the *liturgical* theory, which regards the first two chapters of Genesis, as a ritual song commemorating the institution of the days of the week.

γ) The *Vision theory,* according to which God's works on the separate days are visionary scenes of the creation;

c. the *periodistic or harmonistic theory,* which considers the six days as six successive periods in the evolution of the universe, corresponding to the geological strata of the earth;

d. the *mythological theory* of radical criticism, which considers the entire biblical narrative as a myth.

As a solution Zapletal offers the *"natural explanation"* of the text. In reference to Gen. II, 1: *"igitur perfecti sunt coeli et terra et omnis ornatus eorum,"* the Latin text of which led the Scholastics to coin the formula: *"opus distinctionis et opus ornatus,"* he corrects according to the original text and distinguishes:

1. *productio regionum* (habitats) instead of *opus distinctionis;*
2. *productio exercituum* (inhabitants), (צְבָאָם) instead of *opus ornatus.*

The **"regiones"** created on the first three days are

1. *First day:* The light as a general preparation;
2. *Second day:* The firmament (for the stars);
3. *Third day:*
   a. The air (for the winged creatures);

b. The water (for the aquatic animals);

c. The earth and plants (for the land animals and for man).

The *"exercitus"* created on the following three days are: (1) the stars, (2) the birds and fishes, (3) the animals and man.

Thus, the sacred writer intends to describe

a. The creation of the *"regiones";*

b. The creation of the *"exercitus," i. e.,* those who occupy the *"regiones";*

3. *The creation narrative of the Bible and the Babylonian Epic of creation.*

Literature: Barton, *Archaeology and the Bible,* 1916.

4. *The Biblical deluge and the Babylonian flood.*

Literature: Barton, *Archaeology*; Allis, *The Flood of Waters,* Princ. Theol. Rev., 1918; King, *Legends of Babylon and Egypt in relation to Hebrew Tradition,* London, 1918.

5. *The double narratives of the Pentateuch.*

Literature: Schulz, *Doppelberichte im Pentateuch,* 1908; Allgeier, *Über Doppelberichte in der Genesis,* 1911.

6. *The Ark of the Covenant.*

Literature: Poels, *Examen critique de l'histoire*

du Sanctuaire de l'Arche, 1892; ORFALI, *De arca foederis,* Paris, 1918; KUGLER, *Von Moses bis Paulus,* pp. 39 ff.

7. *The relation of the creation narrative Gen. I to that of Gen. II.*

Literature: ZAPLETAL, as above.

8. *The legality of the Temple of Elephantine as compared with that of the Temple of Jerusalem.*

Literature: PETERS, *Die jüdische Gemeinde von Elephantine-Syene und ihr Tempel im 5. Jahrhundert v. Chr.,* Freiburg, 1910.

9. *The original Monotheism of the Jews.*

Literature: KORTLEITNER, *De Hebraeorum ante Exilium Babylonium Monotheismo,* 1910.

10. *The idea of God in the Pentateuch.*

Literature: SCHMIDT, *Der Ursprung der Gottesidee,* 1911; HEHN, *Die biblische und die babylonische Gottesidee,* 1913; HUTTON, *"From Jehovah to Elohim,"* Exp., 1917.

11. *The Names of God in the Pentateuch.*

Literature: DAHSE, *Die Gottesnamen der Genesis,* 1913; SKINNER, *"The Divine Names in Genesis,"* Exp., 1913.

12. *The meaning of Shadday,* Ex. VI, 3 f.

The name of God at the time of the Patriarchs was Shadday = mountain = the Highest,

Literature: HEHN, *Die biblische und babylonische Gottesidee,* 1913.

13. *The meaning of "El," "Elohim."*

According to Hehn the original meaning of this name is: *lord, commander, leader.* Others take it as an equivalent of Jahveh: *"He who is."*

Literature: HEHN, *Bibl. und babyl. Gottesidee,* 1913; SCHLÖGL, in the BZ., 1915, 106 ff.

14. *The meaning of Jahveh.*

Most probably this name of God in the O. T. means *"essence,"* or *"he who is,"* or *"he who is present."*

Literature: HEHN, *Biblische und babylonische Gottesidee,* 1913.

15. *The Sabbath in the Pentateuch.*

Literature: HEHN, *Siebenzahl und Sabbat bei den Babyloniern und im Alten Testament,* 1907.

16. *The date of the Exodus from Egypt.*

This question depends on the other: Who was the Pharaoh of the oppression? It was probably *Thothmoses III* (1503–1449 B.C.), and the exodus is to be dated about 1490. Some critics suggest Ramses II (1300–1234), or his successor Merneptha. (Cf. *Museum Journal,* March, 1921, *"The Throne-room of Merneptha,"* by Fisher. Cf. also Barton, *Archæology and the Bible.*)

The hymn on the *"Israel-Stele"* (discovered

1896 by Fl. Petrie) proves that Israel was in possession of Canaan about 1220 B.C.

Literature: MIKETTA, *Der Pharao des Auszuges,* 1903.

17. *The unity of the Pentateuch.*

Literature: FINN, *The Unity of the Pentateuch,* 1917.

18. *The Paradise.*

Literature: DELITZSCH, *Wo lag das Paradies?* 1881; BOISSIER, *"La Situation du Paradis Terrestre,"* in *Le Globe,* 1916.

19. *The curse in Paradise.*

Literature: WATERMAN, *"The Curse in the 'Paradise Epic,'" Journ. Am. Orient. Soc.,* 1919.

20. *The Tree of Knowledge.*

Literature: MAJOR, *"The Tree of Knowledge of Good and Evil,"* Exp., 1916; FELDMANN, *Paradies und Sündenfall,* 1913.

21. *The serpent of Paradise.*

Literature: FELDMANN, *Paradies und Sündenfall,* 1913.

22. *The Cherubim before Paradise.*

Literature: FELDMANN, *Paradies und Sündenfall,* 1913.

23. *The Tower of Babel.*

Literature: ZAPLETAL, *Der Turmbau von Babel* in BZ, 1917.

24. *The Decalogue.*

Literature: MCFADYEN, *"Mosaic Origin of the Decalogue,"* Exp., 1916; ERDMAN, *"The Book of the Covenant and the Decalogue,"* Exp., 1909; KENNET, *Deuteronomy and the Decalogue,* 1920.

25. *The "Book of the Covenant."* Ex. XX, 23–XXIII 19.

Literature: BAENTSCH, *Das Bundesbuch,* 1892.

26. *The Law of Holiness.* Lev. XVII–XXVI.

27. *Deuteronomy.*

Literature: WESTPHAL, *Le Deutéronome,* 1891; HEMPEL, *Die Schichten des Deuteron.,* 1914.

28. *Gen. X. The Table of Nations.*

Literature: BURKITT, *"Note on the Table of Nations," Journ. of Theol. Stud.,* 1920.

29. *The Sacrifice of Israel.*

Literature: MÉDEBIELLE, *Le Symbolisme du Sacrifice Expiatoire en Israel, Biblica,* 1921.

30. *Gen. XIV, The Four Kings.*

Literature: MEINHOLD, *I Moses XIV,* 1911; HOMMEL, *"Zu Genesis XIV, insbesondere zu Ariokh von Ellasar,"* BZ, 1920; MORGENSTERN, *Genesis* XIV, 1913.

31. *The Fall of Man.*

Literature: VAN HOONACKER, *"Is the Narrative of the Fall a Myth?"* Exp. 1918; FELDMANN, *Paradies und Sündenfall,* 1913.

32. *The Law of Moses and the Code of Hammurabi.*

Literature: SCHEIL, *La Chronologie Rectifiée du Règne du Hammurabi,* 1912; BARTON, *Archaeology, etc.;* SCHRÖDER, *Keilschriften aus Assur,* 1920, containing fragments of an Assyrian Code of Laws; COHN, *Die Gesetze Hammurabis,* 1903.

33. *The Samaritan Tradition and the Pentateuch.*

Literature: MONTGOMERY, *The Samaritans, their History, Theology and Literature,* Philadelphia, 1907.

34. *The Passover and the Days of the Unleavened Bread.*

Literature: ERDMAN, *"The Passover and the Days of the Unleavened Bread,"* Exp. 1909.

35. *Revenge for Murder in the Pentateuch.*

Literature: MERZ, *Die Blutrache bei den Israeliten,* 1916.

36. *Tithes in the Pentateuch.*

Literature: EISSFELDT, *Erstlinge und Zehnten, im Alten Testament,* 1917.

37. *The Creation of Man.*

Literature: GÖTTSBERGER, *Adam und Eva,* 1910.

38. *The Creation of Woman, Gen. II, 21.*

Possibly the oldest Hebrew literature was written in cuneiform characters. The Hebrew translation may have confounded the Babylonian ideogram TI = Life with the identical sign TI = Rib.

Literature: NAVILLE, *La Découverte de la Loi sous le Roi Josias. Une Interprétation Egyptienne d'un Texte Biblique,* 1910; NAVILLE, *Comptes Rendus de l'Académie des Inscriptions,* 1915; RIESSLER, *Theolog. Quartalschrift,* 1911.

39. *The Seven Years of Famine, Gen. XLI, 26 ff.* The hieroglyphic inscription of Elephantine (first published by BRUGSCH, *Sieben Jahre Hungersnot,* 1891), made under Ptolemy X (117–89 B.C.), refers to a famine under King Zoser (about 2980 B.C.), and not to that of Gen. XLI. The inscription of *Baba of El-Kab,* about 1500 B.C., represents a striking parallel to the report of Genesis.

Literature: BRUGSCH, *l. c.,* and: *Egypt under the Pharaos,* 1881.

40. *The Messianic Prophecies of Genesis.*

a. The Protevangelion, Gen. III, 15;
b. The Blessing of Sem, Gen. IX, 26 f;
c. The Promises to the Patriarchs Abraham, Isaac, and Jacob. Gen. XII, 2; XIII, 6; XV, 5; XVII, 4 ff; XXVI, 4; XXVIII, 14.
d. The Blessing of Juda, Gen. XLIX, 8 ff.

Literature: HOBERG, *Die Genesis, etc.,* 1908; HETZENAUER, *Commentarius in Librum Genesis,* 1910; LAGRANGE, *"La Prophétie de Jacob,"* RB, 1898; DE MOOR, *La Bénédiction Prophétique de Jacob,* 1902.

41. *The First Dynasty of Babylonia.*

KUGLER, *Von Moses bis Paulus,* 1922; and *Sternkunde und Sterndienst in Babel,* 1912, has proved at the hand of new discoveries that the first Babylonian dynasty embraces the period 2049–1750, and that its most important representative, *Hammurabi,* ruled about 1947–1905.

42. *The Unity of the Place of Sacrifice.*

According to critics Exod. XX, 24–26 permits a *multiplicity* of sacrificial altars, whereas Deut. XII, 2–27 prescribes *one place* for the sacrifice.

VAN HOONACKER solved the difficulty by assuming in Exod. XX a law for *private,* and in Deut. XII a law for *official sacrifices.*

According to KUGLER the difficulty is removed by the correct translation of Exod. XX, 24: "you shall offer . . . *in the whole place* (not in *every place*) where the memory of my name shall be."

Literature: KUGLER, *Von Moses bis Paulus,* pp. 53 ff.; VAN HOONACKER, *Le Lieu du Culte dans la Législation Rituelle des Hebreux,* 1894; ENGELKEMPER, *Heiligtum und Opferstätten in den Gesetzen des Pentateuch,* 1908; FERNAN-

DEZ, *"I Sacrifici Privati nella Legislazione Mosaica," La Civiltà Cattolica,* 1913.

43. *Is Deut. XII, 2–27 a combination of various fragments?*

Against the combination theory KUGLER proves that Deut. XII, 2 ff. presents a *logical* and *chronological* unit:

XII, 2–7 emphasizes the fundamental Law of the unity of the place of sacrifice;

XII, 8–12 declares the present practice to be illegitimate, but excusable by the circumstances (Israel has not yet settled down);

XII, 13–19. The milder law for the present demands that the *holocausts* shall be offered only in the central place of sacrifice, whereas *profane sacrifices* (without cultic character) are allowed in various places;

XII, 20–27. After the conquest of Canaan the Law shall be fully and strictly observed.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 59 ff.

44. *Is the Feast of Expiation, Lev. XVI, 1–34, post-exilic?*

Against the critical *argumenta e silentio, i. e.,* that the feast of expiation is not mentioned in Ezech. XLV, 17–25, and in Neh. VIII, 1–IX, 5, and therefore is not of Mosaic origin, KUGLER proves that (a) *Ezechiel* did not intend to give a *complete* festival order and therefore could omit the feast of expiation; (b) *Nehe-*

mias had good reasons for omitting the celebration of the feast, since the priests of that period were cultically unclean.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 129 ff.

45. *The Law of the Seventh Year of Jubilee in Lev. XXV, 1–7 in contrast to Exod. XXIII, 10 ff.*

Against those who maintain that the Law of Lev. XXV is not yet known to Exod. XXIII, KUGLER proves that both have reference to the same law.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 42 ff.

46. *The Law of the Fiftieth Year of Jubilee.*

Lev. XXV, 39 is neither opposed to the Mosaic origin of this law, nor does it contradict Exod. XXI, 2–6 and Deut. XV, 16.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 49 ff.

47. *Is Exod. XXII, 29 f. an allusion to Human Sacrifice?*

Literature: PEAKE, *A Commentary on the Bible,* 1920; R. SMITH, *Religion of the Semites,* 1894.

48. *The Pentateuch Problem and John V, 45–47.*

Literature: DILLMANN, *"Jo. V, 45–47 und die Pentateuchfrage,"* BZ, 1921.

49. *Abraham.*

Literature: Dornstetter, *Abraham,* 1902.

50. *Joseph in Egypt.*

Literature: Heyes, *Joseph in Ägypten,* 1911.

51. *Can the Documentary Theory be proved by metrical considerations?*

Literature: Sievers, *Metrische Studien, II. Die Genesis,* 1904.

52. *The Bileam Pericope, Num. XXIII–XXIV.*

Literature: v. Gall, *Zusammensetzung und Herkunft der Bileamperikope,* 1900.

53. *The Song of Moses, Deut. XXXII.*

Literature: Budde, *Das Lied des Moses,* 1920.

54. *The History of the Patriarchs.*

Literature: Nikel, *Das Alte Testament im Lichte der orientalischen Forschungen,* IV, 1921.

55. *Moses.*

Literature: Beer, *Mose und sein Werk,* 1912.

56. *The Priest Code and Ezechiel.*

Literature: Kugler, *Von Moses bis Paulus,* 1922; Erdmann, *Das Buch Leviticus,* 1912.

57. *Totemism and the Religion of Israel.*

Literature: Zapletal, *Der Totemismus und die Religion Israels,* 1900.

58. *Israel in Egypt.*

Literature: Heyes, *Bibel und Ägypten,* 1904.

CHAPTER II

JOSUE

LITERATURE

HUMMELAUER, *Comm. in Librum Josue,* Paris, 1903.
CARPENTER, *Composition of the Hexateuch,* London, 1902.
SELLIN, *Gilgal, Ein Beitrag zur Geschichte der Einwanderung in Palästina,* Leipzig, 1917.
EHRLICH, *Randglossen zur hebräischen Bibel,* Leipzig, 1910.
COOKE, *The Book of Joshua in the Revised Version,* Cambridge, 1918.
BURNEY, *Israel's Settlement in Canaan,* London, 1918.
CLAIR, *Le Livre de Josué,* 1883.

The book of *Josue* received its name from the hero of the narrative—Josue = יְהוֹשֻׁעַ, the son of Nun (LXX = Ἰησοῦς Ναυή), the leader of the Israelites appointed by Moses (Num. XXVII, 17–18).

I. Contents.

1. *The conquest of Canaan I–XII:* Josue successor of Moses; sending of scouts to Jericho; crossing of the Jordan; circumcision at Gilgal; celebration of the Passover; taking of Jericho; reading of the blessings and curses; defeat of the five kings; list of the conquered kings.

2. *Division of the conquered territory XIII–XXII.*

Epilogue XXIII–XXIV: The two closing addresses of Josue; Josue's death and burial; the burial of Joseph's bones; the death of Eleazar.

II. **Purpose and Aim:** The book describes the history of Israel from the death of Moses (about 1450 B.C.) to that of Josue (about 1420 B.C.) and lays stress on God's fidelity in keeping the promises given to Israel in the Pentateuch. Josue is therefore the logical continuation of the Pentateuch.

III. **Authenticity.**

1. *According to the radical school of criticism* this book cannot be attributed to Josue. The Pentateuch sources E, J, D, P are said to be discernible in Josue, and the latter together with the Pentateuch originally formed one unit, the so-called Hexateuch.
2. Nevertheless the book must be regarded as an independent work:
   a. from the *linguistic standpoint.* The archaic expressions of the Pentateuch are wanting; fourteen times we find the expression "Jahveh the God of Israel," which is practically unknown to the Pentateuch.

b. In the *Jewish Canon* Josue does not belong to the Pentateuch but to the *nebi'im* = Prophets.

c. The *Samaritan Pentateuch* does not include Josue. Hence Josue was not incorporated with the Pentateuch when the Samaritans accepted it.

3. A variety of details point to *Josue as the principal author* of the book:

a. The detailed description of the conquest presupposes an eyewitness, VII etc.

b. The author employs the ancient Canaanitic names of cities, which were changed later on, *e. g.*, XVIII, 16.

c. Rahab, the woman spared at the taking of Jericho, is still alive at the writer's time, VI, 25.

d. The twelve stones placed into the Jordan are still there at the time of the composition of the book, IV, 9.

e. The Canaanites are said to be living in Gezer "until this day," XVI, 10; but III Kings IX, 16 tells us that Pharaoh expelled them. Cf. also XV, 63 about the "Jebusites" living in Judah "until this present day"; but they were conquered by David, II Sam. V, 5.

f. The Jewish tradition, which was accepted by the early Fathers, attributes the book to Josue.

4. Yet, the book of Josue *in its present form and*

all its details cannot be Josue's work, since various passages refer to a time after Josue's death, *e. g.,* XV, 13–19; IV, 15, etc. Here, as in the Pentateuch, numerous later additions and glosses are evident.

5. The Massoretic text shows many corruptions, especially in names and figures.

IV. The Credibility of Josue.

1. The later O. T. books refer to Josue, *e. g.,* Kings, Psalms, Micheas. Cf. II Kings XXI, 2; III Kings XVI, 34; Ps. CXIII, 3; Micheas VI, 28.
2. The tablets of Tell-el-Amarna (discovered in 1888) report an invasion of Palestine by the Habiru under Amenophis III and IV (about 1400 B.C.), which seems to synchronize with Josue's campaigns.
3. Procopius of Caesarea (VI, c), *De Bello Vandal.,* III, 20, referring to Josue, mentions two monuments in Tigisis with the inscription: *"We are those who fled before the robber Josue, the son of Nun."*

V. Special Problems of Josue.

1. *The unity of the book of Josue.*

The difficulties can be solved by accepting miscellaneous contemporary sources and subsequent additions (Cf. X, 13, where the *"book of Jashar"* is referred to).

2. *The "Habiru" of the Tell-el-Amarna Tablets.*

   Literature: BURNEY, *Israel's Settlement in Canaan;* LANGDON, *"The Habiru and the Hebrews,"* Exp. T., 1919.

3. *Eccli. XLVI, 1, and the Authorship of Josue.*

   Literature: PETERS, *Liber Jesu Filii Sirach sive Ecclesiasticus Hebraice,* 1905.

4. *"The sun and the moon stood still."* Josue X, 12–14.

   Literature: R. D. WILSON, *"What does 'the sun stood still' mean?"* Princ. Theol. Rev. 1918, pp. 46 ff.

5. *The Text of the Book of Josue.*

   Literature: EHRLICH, *Randglossen zur Hebräischen Bibel,* 1910.

CHAPTER III

JUDGES

LITERATURE

LAGRANGE, *Le Livre des Juges,* Paris, 1903.
MOORE, *The Sacred Books of the Old Testament,* London, 1900.
STUART, *The Book of Judges,* London, 1905.
BURNEY, *The Book of Judges,* London, 1918
HUMMELAUER, *Comm. in Libros Jud. et Ruth,* 1888.
NETELER, *Das Buch der Richter,* 1900.

The Book of *Judges* (שֹׁפְטִים, LXX = κριταί) reports the history of Israel from the death of Josue until the establishment of the kingdom.

The historical situation explains the title. As often as the Israelites abandoned God, they fell into the hands of their enemies. The heroes who liberated the repentant people from their adversaries were called "Judges," which here means "military leaders" or "commanders." The power of a "judge" is sometimes limited to *one* tribe, *e. g.,* Samson is "judge" of the tribe of Dan; sometimes it extends over several tribes, *e. g.,* Barak is "judge" of the northern tribes. Finally, the "judge" seems to be the ruler of all Jewish tribes, as Heli and Samuel.

The Book of "Judges" contains the history of only

twelve "Judges," the six *"greater Judges":* Othoniel, Aod, Barak, Gedeon, Jephte, Samson; and the six *"lesser Judges":* Samgar, Thola, Jair, Abesan, Ahialon, Abdon. Some of the "Judges," *e. g.,* Samson and Jephte, were probably contemporaries (cf. X, 7). Heli and Samuel mark the beginning of a new period, that of the Kings.

The duration of the time of the "Judges" cannot be established with certainty. An addition of the periods given in the Book of "Judges" would yield about 390 years (according to Driver, 410). But some "Judges" are contemporaries; hence this figure is too high. If we could rely on III Kings, VI, 1, 480 years (LXX, 440 years) elapsed from the Exodus to the 4th year of Solomon, about 967. By subtracting the 45 years since the beginning of the kingdom until Solomon's 4th year, plus 40 years of wandering in the desert and about 30 years of Josue, there remain for the period of the "Judges" only about 325–350 years. As the text stands, no harmonization is possible, since we cannot ascertain the synchronistic chronology of the contemporary "Judges."

Acts XIII, 20 gives no exact information as to the time of the Judges.

I. Contents.

1. A double *introduction:*
   a. I, 1–II, 5: survey of the political and religious situation before the Judges (wars with Canaan).
   b. II, 6–III, 6: outline of the main topic of

the book: No sooner does Israel forget its God than it is delivered to its enemies.

2. *The treatise: III, 7–XVI, 31:* exposition of the second introduction in six narratives grouped around the six "greater Judges," interwoven with short notes about the six "lesser Judges."
   a. *Othoniel* (Juda) conquers the King of Syria, III, 7–11.
   b. *Aod* (Benjamin) conquers Moab, III, 12–30.
   c. *Barak* (Nephtali) conquers Sisara, the leader of the Canaanites, IV–V.
      He is encouraged by the prophetess *Debborah; the Song of Debborah.*
   d. *Gedeon* (Manasse) conquers Madian and Amalec, VI–VIII. Here is added chapter IX: the tyranny of Abimelech in Sichem, and chapter X, 1 ff: the reign of Thola and Jair.
   e. *Jephte* (Galaad) conquers the Ammonites. His *vow* to sacrifice his daughter, XI, 1–XII, 7.
   f. *Samson* (Dan) conquers the Philistines, XIII–XVI.
3. The *Conclusion* represents a double appendix:
   a. XVII–XVIII, the idolatry of the Ephraimite Michas and the conquest of Lais.
   b. XIX–XXI, the crime of Gabaa (in the tribe of Benjamin) and its avenging.

II. **The Purpose and Aim** of the Book. The purpose is to prove the truth of the introductory note—that the fate of Israel is dependent on the fidelity of the people to Jahveh and His law.

III. **Authorship and Composition.**

1. *The Jewish tradition* (Baba bathra, XIV), followed by the Fathers, attributes the book to *Samuel;* this theory is favored by internal evidence.
   a. The phrase: "in those days was no king in Israel," which is used repeatedly (XVII, 6, XVIII, 1, etc.), indicates that the author was living at the time of the kingdom and during the early days thereof, with all its blessings, for he ascribes the former disorders to the absence of kings.
   b. In I, 21 and XIX, 10 Jerusalem is called "Jebus" and said to be inhabited by the Jebusites "until the present day." But the Jebusites were conquered by David.
   c. I Sam. XII, 8–15 and Jud. II, 11–23 show striking similarities.
2. *Criticism* tries to apply the "Documentary theory" in its own sense, *i. e.*, accepts sources of different dates, compiled by different authors. The first redaction is dated after the Captivity. Although various sources, written and

oral, were doubtless used (cf. the double introduction and conclusion, etc.) they must be considered as contemporary and compiled by the same author.

3. Moreover, various *glosses, e. g.,* XVIII, 30, and later additions are to be admitted.
4. The *text* is preserved in two forms:
   a. the Massorah, followed by the Vulgate;
   b. a Greek version, which, according to Lagarde, is twofold, represented by:
      A. *Alexandrinus.*
      B. *Vaticanus,* of Egyptian origin.

IV. Special Problems of Judges.

1. *The Song of Debborah.*
   Literature: Cook, *The History and Song of Deborah,* Oxford, 1892; Zapletal, *Das Deborahlied,* 1905.
2. *The Vow of Jephte and Human Sacrifices among the Ancient Hebrews.*
   Literature: Mader, *"Die Menschenopfer der alten Hebräer,"* B. Z., 1909; Van Hoonacker, *Le Voeu de Jephté,* Louvain, 1893.
3. *The Double Introduction of Judges.*
4. *The Double Conclusion of Judges.*
5. *The Author of Judges.*
6. *The Narrative of Samson, Jud. XIII–XIV.*

   Literature: Stahn, *Die Samsonsage,* Göttingen, 1908; Zapletal, *Der biblische Samson,* Freiburg, 1906.

7. *Ch. XVIII, 30 and the Date of Composition*

of Judges. Ch. XVIII, 30 is a later interpolation.

8. *I Sam., I–VII and Judges.*

These chapters were originally connected with the book of Judges.

CHAPTER IV

RUTH

LITERATURE

HUMMELAUER, *Comm. in Lib. Jud. et Ruth,* Paris, 1888.
CLAIR, *Les Juges et Ruth,* Paris, 1878.
DAWSON, *Lenten Readings on the Book of Ruth,* London, 1910.

The Book of *Ruth* (רות) relates a family history of the time of the Judges. Hence the LXX and the Vulgate correctly express the chronology of the events when they place it between Judges and I Sam.

I. Contents.

Elimelech and his wife Noemi emigrate with their two sons during a famine from Bethlehem to the land of Moab. The sons both marry Moabite women. After the famine and the death of the three men, Noemi with her daughter-in-law, Ruth, returns to Judah. In Bethlehem Ruth meets Booz, a wealthy relative of her father-in-law, who marries her. Their descendant was Obed, the grandfather of David. Ruth, the Moabitess, thus becomes the ancestress of David.

II. Purpose of the Book.

1. The book is intended to exhibit the origin and genealogy of the house of David.
2. It lays stress on a social-religious principle in Israel: Marriage with a Moabitess is allowed if she adores Jahveh.

III. Authorship and Composition.

1. The composition does *not date* from *before David*, since the genealogical table closes with David, IV, 22;
2. But *after* the period of the Judges, as I, 1 and IV, 7 clearly indicate.
3. Jewish tradition (Baba bathra, XV) attributes the book to *Samuel*. In fact affinities of Ruth with I Sam. cannot be denied. Cf. I, 17. But the correctness of the Jewish tradition is not certain.
4. As Ruth reports a narrative of the times of the Judges, the book was sometimes considered as one unit with Judges. Thus by *Fl. Josephus* and later by *Origen* (Euseb. *H. E.*, VI, 25).
5. In the Hebrew canon Ruth belongs to the five Megilloth.

IV. Special Problems of Ruth.

1. *The Levirate Law, III, 9, 12; IV, 1–10.*

   Literature: Bewer, *"Die Leviratsehe," Theol. Stud. und Krit.*, 1903.

2. *The Famine, I, 1, and Jud. VI, 3–4.*
3. *The Emigration of Noemi and the Moabite Invasion, Jud. III, 12–30.*
4. *Ruth in the Midrash Literature.*

Literature: HARTMANN, *Das Buch Ruth in der Midraschliteratur,* Frankfort, 1901.

CHAPTER V

THE BOOKS OF KINGS

LITERATURE

THACKERAY, *"The Greek Translation of the Four Books of Kings,"* *JthSt*, 1907.

In the LXX the two *"Books of Samuel"* and the following two *"Books of Kings"* received the common title of *"Books of Kingdoms"* = Βίβλοι Βασιλειῶν. The Itala accepted this designation and speaks of *"Libri Regnorum Quattuor."* Since S. Jerome the title *"Libri Regum"* is in use. In the Hebrew text the two former books are called "Books of Samuel," the two latter "Books of Kings." The Catholic designation is I and II Samuel *or* Kings; III and IV Kings; whereas non-Catholics speak of I and II Samuel and I and II Kings.

In point of fact the two first books—the books of Samuel,—are to be distinguished from the two latter, the Books of Kings proper, for they have a different author.

A. The Books of Samuel or I and II Kings.

Literature: DHORME, *Les Livres de Samuel*, Paris, 1910; HUMMELAUER, *Comm. in Libr. Samuel*, Paris, 1886; SMITH, *A Critical and Exegetical Commentary on the*

Books of Samuel, London, 1899; KENNEDY, *The I and II Samuel,* London, 1905; COOK, *Critical Notes: The Tradition of Saul and David,* London, 1907; SCHULZ, *Die Bücher Samuels,* Münster, 1920.

The two books of Samuel originally formed *one* book (סֵפֶר שְׁמוּאֵל), which is evident from the opening passages of II Sam. They embrace the period from the birth of Samuel to the close of David's reign (about 1075–971) and propose to describe the *formation* of the kingdom of Israel and its *foundation* in the house of David. The books owe their title to Samuel, who is the central figure of the early stages and the chief personality in the shaping of Israel's history during this period.

I. Contents of the Books of Samuel.

I Sam. 1. *History of the two last Judges of Israel:* Heli and Samuel, I–VII.

2. *Foundation of the Kingdom:* History of Saul; his reign and rejection; the entrance of David, VIII–XXXI.

II Sam. 3. *History of David:* His reign, sin, and punishment.

a. Growth of David's power and its zenith, I–XI. (Capture of Jerusalem; transportation of the Ark).

b. Decline of his glory, XII–XXI. (David's sin; Nathan's parable).

Appendix: XXII. David's thanksgiving = Ps. XVII.
XXIII. The list of heroes.
XXIV. The pestilence and census.

II. Authorship and Composition.

1. The Jewish tradition (Baba bathra, 14), which makes Samuel the author, cannot be correct:
   a. The author writes after the *Schism* (929 B.C.), for he speaks of the kings of *Judah,* I Sam. XXVII, 6. As a matter of fact his history is a review of the time of David and Solomon.
   b. I Sam. XXV records Samuel's death.
2. The unknown author made use of *various sources* without indicating the same in every case, as did the author of III and IV Kings.
   a. II Sam. I, 18 refers to the *"book of Jashar,"* mentioned in Josue X, 13;
   b. I, 1–14 presupposes *"Acts"* of Samuel and Saul;
   c. I, 15–II, 5 ff. draws upon *"Chronicles"* of David, which are mentioned as composed by Samuel, Nathan, and Gad. Cf. I Paral. XXVII, 24 and XIX, 29.
   d. The numerous parallels are caused by

various records from different sources.

3. The unity of authorship is indicated by the frequent references to preceding passages in the books. Cf. I Sam. VII, 15–17; II Sam. VIII, 13–18.
4. Later additions, glosses, and mutilations of the original text are admitted.
5. The method of criticism which applies the sources theory of J E D P to these books leads to artificial and arbitrary constructions.
6. The *date of composition* may be 850–750 B.C., although it cannot be ascertained with certainty.
7. The books of Samuel are recognized by later Old Testament books and also in the New Testament. Cf. Chronicles, Eccli. XLVI, Mt. XII, 3; Hebr. I, 5.

III. Special Problems of I and II Samuel.

1. *The Chronology of I Sam.*

Literature: Deimel, *Veteris Testamenti Chronologia,* 1912; Kugler, *Von Moses bis Paulus,* 1922.

2. *The Unity of Authorship of I and II Samuel.*

Literature: Guth, *"The Unity of the Older Saul-David Narratives,"* Journ. of Bibl. Lit., XXV.

3. *The Text of the Books of Samuel.*

The Massoretic text deviates in many places from the LXX.

Literature: Höcker, *Die Varianten des Cod. Vaticanus der Samuelbücher,* 1905; Thackeray, *"The Greek Translators of the Four Books of Kings,"* Journal of Theol. Studies, 1907.

4. *I Sam. IX, 1–X, 16.*

Literature: Heidet, *Le Voyage de Saül à la Recherche des Anesses de son Père, Biblica,* 1920.

5. *I Sam. I–XV.*

Literature: Schäfer, *I Sam. I-XV,* B.Z., 1907.

6. *Sacrifice and Cultic Unity at the Time of the Judges and Kings.*

Literature: Kugler, *Von Moses bis Paulus,* 84 ff.

7. *The Sacrifice in "High Places" during the Period of the Judges and Kings.*

Literature: Kugler, *Von Moses bis Paulus,* 209 ff.

B. III and IV Kings.

Literature: Rubie, *The First Book of Kings,* London, 1907; Barnes, *The Two Books of Kings,* Cambridge, 1908; Haupt, *The Books of Kings,* London, 1904; Holzhey, *Das Buch der Könige,* München, 1899; Robertson, *I and II Kings,* London, 1902; Sanda, *Die Königsbücher,* 1911.

The "Books of Kings" proper (סֵפֶר מְלָכִים, LXX = Βασιλειῶν τρίτη τετάρτη, Vg. *Liber Regum Tertius, Quartus*) were originally *one* book, the division being due to the LXX and accepted by the Vulgate and the printed Hebrew Bible.

The abrupt beginning of III Kings evinces

the author's intention to continue the Books of Samuel, with which III and IV Kings form a *moral unit.* But the character of III and IV Kings reflects handiwork different from that of the "Books of Samuel." In contrast to the latter we find here:

a. express quotations from sources;
b. a great number of chronological data;
c. epithets added to personal names;
d. continual references to the Mosaic law;
e. a critical attitude of the worker towards the kings according to the standard of Deut. XII, 2–3:
   α) worship of Jahveh alone,
   β) but not in the "high places."

I. Contents of III and IV Kings.

These books deal with the period beginning with the end of David's reign until the death of King Joachin, with emphasis on the misfortunes of the Jews owing to their infidelity towards Jahveh. They represent a careful synchronistic history of the Kingdoms of Judah and Israel and are in this respect a unique piece of literature.

III Kings 1. *The reign of Solomon I–XI* (971–929).
a. I–II. The last years of David; Solomon's enthronement; death of Adonias.

b. III–X. Solomon's glorious reign; his wisdom; the building of the Temple; the Queen of Saba.

c. XI. Solomon's fall and death.

2. *The Schism and the synchronistic history of the divided kingdoms* until the fall of Samaria (722–21). III Kgs. XII–IV Kgs. XVII. (929–721).

a. The causes of the Schism; separation under Jeroboam (929–909).

b. Idolatry in Israel.

c. Restoration of friendly relations between Israel and Judah; Joram (Judah) marries Athalia, the daughter of Achab (Israel).

IV Kings

d. The Prophets Elias and Eliseus.

e. Jehu severs the alliance with Judah.

f. 738. The North under Menahem becomes subject to the Assyrian King Tigleth-Pileser. (Cf. the

Assyrian Eponym Lists.)

g. Deportation of the inhabitants of Nephtali by Tigleth-Pileser of Assyria.

h. The occupation of Samaria by Salmanassar IV.

i. 722–21 Destruction of Israel by Sargon; Samaria becomes an Assyrian province; deportation of Israel; Colonization of Samaria.

3. *History of Judah until the Babylonian Captivity* (587) IV Kgs. XVIII–XXV.

a. The reign of the Dynasty of David.

b. Idolatry of Judah (especially under Roboam, Athalia, Achaz, and Manasses).

c. The reign of Josias; restoration of the Temple; discovery of the book of the Law; reforms. 622–621. Josias killed in battle at Megiddo against Pharao *Necho* (608).

d. 598–97 Nabuchodonosor deports King Joachin to Babylon.

e. 587 Fall of Jerusalem. Godolias procurator. Emigration of the Jews to Egypt. 561 Joachin pardoned by Evil-Merodach.

II. Author and Composition.

1. The Books of Kings proper are a *compilation from various sources,* as is evident from
   a. the numerous double narratives;
   b. the change in the literary presentation (rhetorical, aphoristic);
   c. the varying estimates of personalities in the different parts of the books.
2. The *sources* expressly mentioned are:
   a. The "Acts" of Solomon, III Kgs. XI, 41.
   b. The "Chronicles" of the Kings of Judah, III Kgs. XIV, 29 (referred to fifteen times).
   c. The "Chronicles" of the Kings of Israel, III Kgs. XIV, 19 (referred to eighteen times).
   d. Probably a history of the Prophets, although it is not mentioned.
3. According to the Jewish tradition the author is *Jeremias;* nor is this improbable, for:
   a. IV Kgs. XXV is almost identical with Jer. LII (Capture of Jerusalem).
   b. The events witnessed by Jeremias are described plastically and in detail.

c. Jeremias is not mentioned in the narrative, although his activity was of great influence.

4. *The date of composition.*

a. The latest event reported in the books is the pardon extended to Joachin in 561. Cf. IV Kgs. XXV, 27.

b. The return of the Jews from the Babylonian exile 538 is not referred to.

III. **Outline of an approximate chronology of I and II Samuel and III and IV Kings,** illustrated by Assyro-Babylonian Inscriptions, *i. e.,* the *Eponym Lists* (*Limu-Lists*). Cf. SCHRADER, *Keilinschriftliche Bibliothek.* The chronological list from Solomon on is based on the reliable results of KUGLER, *Von Moses bis Paulus,* 1922.

I Sam. 1100–1011.

Samuel and Saul.

II Sam. 1011–971.

1011–971 David's reign.

III–IV Kings. 971–561.

971-929 Solomon.

968 beginning of the Temple.

929 Schism. (*According to Kugler*)

ASSYRO-BABYLONIAN SYNCHRONISM

For Judah 929–587		*For Israel* 929–721	
842	Ochozias killed;	854	Salmanassar III de-

Athalia reigns

701 Sennacherib receives tribute from Ezechias of Jerusalem.

598–97 Nebuchadnezzar deports Joachin to Babylonia.

587 End of Judah.
Capture of Jerusalem by the Babylonians.

561 Joachin pardoned.

feats Achab (Assyrian Eponym-Lists)

842 Joram killed.
Jehu reigns.

842 Jehu pays tribute to Salmanassar III. 859–26. (Assyr. Eponym-List)

738 Manahem pays tribute to Tigleth-Pileser III. 745–27. (Assyr. Eponym-List.)

732 Tigleth-Pileser III nominates Osee as successor of Phakee.

722–21 End of Samaria by the Assyrians. Samaria taken by Sargon II, 722–705 (Riessler, Theol. Q., 1923, suggests 708)

IV. Babylonian and Assyrian Kings.

(Cf. DEIMEL, *Vet. Test. Chronologia*)

Neo-Babylonia:

625–604 Nabopolassar.

604–562 Nebuchadnezzar II.
587 he takes Jerusalem; Joachin deported to Babylonia.

Assyria:

859–826 Salmanassar III.

745–727 Tigleth-Pileser III.

726–722 Salmanassar IV.

721–705 Sargon II.
(*721* he takes Samaria)

561–559 Evil-Merodach.
559–556 Neriglissar.
555–538 Nabonidus, with Belshazzar as co-ruler.
538 Babylonia taken by Cyrus.
Return of the Jews.

704–681 Sennacherib.
(*701* he besieges Jerusalem and receives tribute from Ezechias.)
(*689* he takes Babylonia)
681–668 Esarhaddon.
668–626 Assur-bani-pal.
625–606 His two sons.
606 Ninive destroyed by the Medes.

V. The Kings of Israel and Judah after the Schism.

(According to KUGLER, *Von Moses bis Paulus,* 1922)

Juda	*Israel*
929–913 Roboam.	929–909 Jeroboam I.
912–910 Abiam.	909–908 Nadab.
910–870 Asa.	908–885 Baasa.
(872) 870–849 Josaphat (three years co-ruler)	885–884 Ela.
	884 Zimri.
	884–873 Amri.
849–842 Joram.	873–854 Achab.
842 Ochozias.	854–853 Ochozias.
842–836 Athalia.	853–842 Joram.
836-797 Joas.	842–815 Jehu.
797–789 Amasias.	814–798 Joachaz.
789–738 Azarias—Ozias.	798–783 Joas.
738–736 Joatham.	783–743 Jeroboam II.
736–721 Achaz.	743 Zacharias.
721–693 Ezechias.	743 Sellum.
693–639 Manasses.	742–737 Manahem.
639–638 Amon.	737–736 Phaceia.
638–608 Josias.	736–732 Phakee.
608 Joachaz.	732–724 Osee.

608–598 Joakim.
598 Joachin.
597–587 Sedecias.

722–721 Fall of Samaria.

VI. Special Problems of III and IV Kings.

1. *The Chronology of III and IV Kings.*

Literature: KUGLER, *Von Moses bis Paulus,* 1922; KLEBER, *"The Chronology of 3 and 4 Kings and 2 Paralipomenon," Biblica,* 1921; DEIMEL, *Veteris Testamenti Chronologia,* 1912, RIESSLER, *"Zur Chronologie des Alten Testamentes,"* Theol. Q., 1923; HONTHEIM, *"Die Chronologie des 3. und 4. Buches der Könige,"* Z. k. Th., 1918; RUFFINI, *Chronologia V. et N. T. in aeram nostram collata,* Roma, 1924.

The solution of this most complicated problem of synchronistic history has recently been attempted by KLEBER along the following lines:

a. The last year of the deceased king and the first year of the new king, though being the same, is sometimes counted twice.

b. The years of the Kings of *Judah* are numbered from Nisan to Nisan, *viz.: "secundum annum sacrum;"* whereas the years of the Kings of *Israel* are counted from Tišri to Tišri, *viz.: "secundum annum civilem."*

c. We have to accept *interregna,* although they are not always expressly mentioned. One is indicated, *e. g.,* in III Kgs. XVI, 9–23.

Another in IV Kgs. XVI, 2 ff., which is confirmed by Is. XI and XIV.

d. Besides *co-reigns* are at times indirectly implied, at times expressly mentioned, *e. g.,* III Kgs. I, David and Solomon.

e. For the co-reigns the sacred writer uses a special chronological scheme of a *"double chronological entry and cross-checking."* Hence we have here a double chronology

α) a complete *"actual chronology"* which counts all the years, also those of co-rulership;

β) a *"schematic chronology"* which counts *only* the years of the *sole* rulers.

But this theory is rejected by KUGLER, *Von Moses bis Paulus,* for these decisive reasons:

a. The reigns of the Kings of Judah as well as of Israel were counted from *Nisan* to *Nisan.*

b. The author of the books of Kings *antedated, i. e.,* attributed to each King not only the year of his death, but also that of his ascension to the throne. Later revisions of the text *postdated, i. e.,* according to the Assyro-Babylonian system of chronology they counted only the year of death.

c. The revisors introduced *contradictory statements.*

d. The arguments of KLEBER are taken from *later Jewish sources,* which have no value for the time of the Kings.

e. The supposed *interregna* are not mentioned in the books of Kings.

f. The assumption of a *"schematic chronology"* is gratuitous.

Hence the chronological data of KUGLER are to be preferred.

2. *The Temple of Solomon.*

Literature: VINCENT, *"La Déscription du Temple du Salomon,"* Rb., 1907.

3. *The Discovery of the Law, IV Kgs. XXII–XXIII.*

Literature: NAVILLE, *La Découverte de la Loi sous le Roi Josias,* Paris, 1910; HEMPEL, *Die Schichten des Deuteronomiums,* Leipzig, 1914; KENNET, *Deuteronomy and the Decalogue,* Cambridge, 1920; KEGELS, *Die Kultusreformation des Josia,* 1920.

4. *The Beginning of the Jewish year at the time of the Kings.*

Literature: KUGLER, *Von Moses bis Paulus,* 134 ff.

5. *The Textual Problem of III–IV Kings.*

Literature: RAHLFS, *Septuaginta-Studien, 3. Lukians Rezension der Königsbücher,* 1911.

6. *The Geography of Palestine at the Time of the Kings.*

Literature: Döller, *Geographische und Ethnographische Studien zum 3. und 4. Buch der Könige,* 1904.

7. *The Invasion of the Egyptian King Sesac, III Kings XIV, 25.*

It took place 925–24 B.C., which is confirmed by the inscription of Karnak.

Literature: Breasted, *Ancient Records of Egypt,* 1906.

CHAPTER VI

PARALIPOMENON I–II = CHRONICLES I–II

LITERATURE

HUMMELAUER, *Comm. in L. I Paralipomenon,* 1905.

CURTIS AND MADSEN, *A Critical and Exegetical Commentary on Chronicles,* Edinburgh, 1910.

HUGHES-GAMES, *The Books of Chronicles,* London, 1902.

KITTEL, *The Books of the Chronicles* (in colors), London, 1895.

The *"Chronicles* or *"Paralipomena"* originally formed *one* book, דִּבְרֵי הַיָּמִים, the division being due, as in *Samuel* and *Kings,* to the LXX, who distinguish a Παραλειπομένων πρῶτον and δεύτερον. The Vulgate: *Liber Primus Paralipomenon, Liber Secundus Paralipomenon.* The title Παραλειπομένων = *"things left out,"* is intended to signify the supposed purpose of the books, *i. e.,* to supply what was "left out" in I–IV Kings.

"Chronicles" is the more appropriate title, for the books are not a supplement to "Kings," but an independent work.

Chronicles are a general history from Adam to the Edict of Cyrus, 538 B.C., in particular *a religious history of the kingdom of Judah, i. e.,* of *David* and

Solomon, with special stress laid on their solicitude for the *Temple.*

I. **Contents.**

I Chron.

1. Genealogical history *from Adam to Saul,* I Chron. I–IX.
2. History of *David,* X–XXIX.
   Saul's death; transfer of the Ark to Jerusalem; David's victories; preparation for the building of the Temple; the officers of the Temple; David's death.

II Chron.

3. History of *Solomon,* II Chron. I–IX.
   Building of the Temple; Solomon's glory and end.
4. *The Schism.* History of Judah to the Babylonian Exile; Cyrus' edict of liberation, 538 (XXXVI, 23) II Chron. X–XXXVI.

II. **Aim and Purpose.**

The books propose to give a *religious history of Judah* from the *Levitical* standpoint. Special characteristics are:

1. The *genealogies* of I Chron. I–XVIII (in particular those of the Priests and Levites, I Chron. VI, XXIII–XXV).
2. The *Temple with its institutions* as the focal

point of interest. Hence only those kings are mentioned who were conspicuous for their efforts in behalf of the Temple, especially David and Solomon. David's sin is passed over.

3. Only the *history of Judah* and the dynasty of David is considered.

III. Authorship and Composition.

1. The *author,* according to Jewish tradition, is *Esdras* (about 450 B.C.).
   a. Some linguistic peculiarities remind one of the book of Esdras.
   b. The argument *against* Esdras' authorship drawn from I Chron. III, 19 f., which enumerates the descendants of Zorobabel until the sixth generation (Vg. and LXX to the eleventh), *i. e.,* after 350 B.C., is not decisive. This genealogy may be a later addition.
   c. It is arbitrary to object that the title *"King of Persia"* given to Cyrus (II Par. XXXVI, 20) demands as date of composition a time when the kings of Persia had ceased to exist.
   Cf. Wilson, Princ. Theol. Rev., 1919.
   d. The mention of a Persian coin, the *Dareikos* (I Chron. XXIX, 7) points to the time of the Persian rule, *i. e., after* 538 B.C.
2. The author depends on *divers sources.*

a. On earlier *Biblical sources.* While not expressly mentioned, their use is evident, *i. e.,* Genesis for the Genealogies I Chron. I–II, 2; I–IV Kings for Chron. X ff.

b. On *"Chronicles"* (annals), which are expressly quoted and appear under variform titles, as

α "The Book of the Kings of Judah and Israel," II Chron. XVI, 11, etc.

β "The Book of the Kings of Israel and Judah," II Chron. XXVII, 7, etc.

γ "The Acts of the Kings of Israel," II Chron. XXXIII, 18, etc.

δ "The Chronicles of King David," I Chron. XXVII, 24.

ε "The Last History of David," I Chron. XXIII, 27.

ζ The "Midrash of the Books of Kings," II Chron. XXIV, 27.

η The "Words of Prophets," II Chron. XXXIII, 19.

θ The "Midrash" of the Prophet Addo, II Chron. XIII, 22.

ι The "Vision" of the Prophet Isaias, II Chron. XXXII, 32.

According to II Chron. XX, 34, the *"Acts of the Prophets"* seem to have been contained in the "Book of the Kings of Israel." Hence all the various names probably signify *one* source, *viz.: the Chronicle of the Court.*

Some scholars, however, suspect a double source hidden under these titles; *viz.:*

a. The Chronicle of Kings.

b. The Acts of the Prophets.

IV. Special Problems.

1. *The Author and Date of I and II Chronicles.*
2. *The Sources of Chronicles.*
3. *The Title "Midrash" in II Chron. XXIV, 27.*
4. *The Genealogies of Chronicles.*

   Literature: De Broglie, *Les Généalogies Bibliques,* 1888.

5. *The Title "King of Persia" and the Date of Composition.*

   Literature: Wilson, *"Scientific Bibl. Criticism,"* Princ. Theol. Rev., 1919; Id., *"The Title 'King of Persia' in the Scriptures,"* Princ. Theol. Rev., 1917.

6. *II Chron. XXXIII, 7. The Idol erected by Manasses.*

   Literature: *Landersdorfer,* O. S. B., *der* Βααλ Τετράμορφος *und die Kerube des Ezechiel,* Paderborn, 1918.

7. *Chronicles and the Books of Kings.*

   Some critics maintain that the pentateuchal cultic laws, presupposed by *Chronicles* for the time of David and Solomon, are unknown to the Books of Kings.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 84 ff.

8. *The Textual Corruptions in Chronicles.*

Literature: FRIEDLÄNDER, *Die Veränderlichkeit der Namen in den Stammlisten der Bücher der Chronik,* 1903.

CHAPTER VII

ESDRAS AND NEHEMIAS

LITERATURE

Batten, *The Books of Ezra and Nehemiah,* London, 1913.
Torrey, *Ezra Studies,* London, 1910.
Holzhey, *Die Bücher Ezra und Nehemia,* München, 1902.
Kegels, *Die Kultusreformation des Esra,* 1921.
Neteler, *Das Buch Esrah und Nehemiah,* 1908.

These books *originally formed one unit:* עזרא, the division being due to the LXX, who count the *apocryphal* III Esdras as I Esdras and the canonical books of Esdras and Nehemias as Ἔσδρας δεύτερον and Λόγοι Νεεμία υἱοῦ Χελκεία (Vulg.: *Liber primus Esdrae; Liber Secundus Esdrae, qui dicitur Nehemias*).

Esdras-Nehemias set forth the history of the return of the Jews from the Babylonian Captivity after the Edict of Cyrus, 538, and the *political and religious reconstruction* of the nation under Esdras and Nehemias; they cover the period from 538 B.C. to the 32nd year of Artaxerxes I, *viz.:* 433.

I. Contents.

Esdras. 1. *Return of the Jews after the edict of Cyrus, 538, I–VI.*
Edict of Cyrus; return of the first group of Jews under Zo-

robabel and Josue; list of those who returned; erection of the altar of Sacrifices; foundation of the Temple (537); interruption of the work by the Samaritans (Sanaballat).

Chaldaic documents concerning this interruption: IV, 8–VI, 18:

Resumption of the work with the encouragement of the Prophets Aggeus and Zacharias.

Dedication of the Temple in the 6th year of Darius, *i. e.*, 515 B.C. Cf. Aggeus I, 1 ff; II, 1 ff.

The first Pasch, Esdr. VII, 19.

2. *Description of Esdras' own return* to Jerusalem in the 7th year of Artaxerxes I, *i. e.*, 458 B.C.—VII ff. His reforms, especially concerning mixed marriages.

Nehemias.

3. *Nehemias' return to Jerusalem* in the 20th year of Artaxerxes I, *i. e.*, 445, I–VII.

Rebuilding of the city walls.

4. Religious *reforms by Nehemias* VIII–X. Solemn reading of

the law and reading of the Covenant, 445 B.C.

5. *Statistics* of those who returned, XI–XII.
6. *Second return of Nehemias* to Jerusalem in the 32nd year of Artaxerxes, *i. e.*, 433,—XIII.

II. Authorship and Composition.

1. The books of Esdras and Nehemias represent a *compilation of sources,* strung together largely without regard to inner connexion. The following sources may be distinguished:
   a. The *records of Esdras and Nehemias,* which in part are given literally (in the first person), partly in free paraphrase (in the third person).
      Cf. Esdr. VII, 1–X, 44; Neh. VII, 73–X, 4, etc.
   b. A *Chaldaic correspondence with the Persian kings.*
      Cf. Esdr. IV, 8–VI, 18, etc.
   c. A number of *lists, catalogues, decrees,* etc., *e. g.:*
      α) The decree of *Cyrus,* Esdr. I, 2–4.
      β) The decree of *Artaxerxes,* Esdr. VII, 12–26.
      γ) *Catalogue* of those who returned with *Zorobabel,* Esdr. II, 1–70; Neh. VII, 7–69.

δ) *List* of those who returned with *Esdras,* Esdr. VIII, 1–14.

ε) *List* of those who signed the *Covenant,* Neh. X, 1–27.

ζ) The *Covenant,* Neh. X, 30–38, *Esdras'* own work.

η) The *dedication,* Neh. XII, 27–41, Nehemias' own work.

2. If the books bear the title of "Esdras" and "Nehemias" it is because these men are the leading characters of the narrative. But it does not, as the Jewish tradition supposes, necessarily imply the authorship of either, for:

a. Neh. XII, 26–46 is a retrospective account made at a time when Esdras and Nehemias were already dead.

b. In Neh. XII, 10, 22 the chronology of the high priests is carried on until *Jaddua,* who lived at the time of Alexander the Great, *i. e.,* about 351–32 B.C.

c. The changes from the first to the third person, and *vice versa,* in connexion with the names of Esdras and Nehemias, seem to indicate that a later compiler was at work, who sometimes quoted his sources (Esdras-Nehemias) *verbatim,* sometimes rendered them in his own words.

d. But it is an erroneous assertion of critics that the *different use of the titles* of the

Persian Kings (sometimes "Darius," or "Darius the King," then again "Darius, King of Persia"), should suggest on the one side sources from the period of the Persian rule over the Jews ("Darius the King"), on the other side point to the life time of the author *subsequent* to the Persian rule ("Darius, King of Persia"). Both titles were used under the Persian rule.

Cf. Wilson, *The title "King of Persia" in the Scriptures,* Princ. Theol. Rev., 1917.

3. The *author* cannot be ascertained.
4. The *text,* as it stands, betrays numerous corruptions.

III. The Chronology of Esdras-Nehemias.

Although the chronology of these books remains obscure on some points, its main lines can be established.

1. *The Persian Kings.* (According to Kugler, p. 202).

   Cyrus the Great, 538–530.
   Cambyses, 529–522.
   Darius I, the Great, 521–486.
   Xerxes I, 485–465.
   Artaxerxes I, 464–424.
   Darius II, 423–405.
   Artaxerxes II, 404–359.
   Artaxerxes III, 358–338.

Darius III, Codomannus, 338–331.

331, Fall of the Persian Empire, brought about by Alexander the Great (336–323)

2. *The Chronology of Esdras and Nehemias.*

Esdras: 538, Edict of Cyrus.

538, Return of Zorobabel.

537, Erection of the altar of Sacrifices, and Inception of the building of the Temple, Esd. III.

515 (6th year of Darius), Dedication of the Temple, Esd. VI.

458 (7th year of Artaxerxes I), *Return of Esdras,* Esd. VII.

Nehemias: 445 (20th year of Artaxerxes I) *First Return of Nehemias; building* of the city walls, Neh. I ff.

445, Reading of the law, Neh. VIII.

433 (32nd year of Artaxerxes I) *Second return of Nehemias,* Neh. XIII.

The inversion of this chronology by attributing the priority to Nehemias (Torrey) is by no means justified.

3. *Confirmation of this Chronology by the Papyri of Elephantine.*

About 408 B.C., the Jews of Elephantine sent a letter to the Persian governor Bagoas of Jerusalem, in which the High Priest Johanan and the two Sons of *Sanaballat* of Samaria are mentioned. This Sanaballat is identical with the opponent of Nehemias (Neh. II, 10, 19, etc.) of the same name.

If his *sons* were grown up in 408, the time of Sanaballat is to be fixed about a generation back and therefore coincides with the beginning of Nehemias' activity, 445–444 B.C.

IV. Special Problems of Esdras-Nehemias.

1. The *Chronology;* cf. above.
2. *The Sources* of the Books; cf. above.
3. The *Literary Character* of the Books.

   Literature: Theis, *Geschichtliche und literarische Fragen in Ezra I–VI,* 1910.

4. *The Nathinites,* Esd. II, 43–54; Neh. III, 26. They enjoy privileges similar to those of the priests and Levites.
5. *The Aramaic Portions of Esdras.*

   Literature: Torrey, *"The Aramaic Portions of Esra,"* Amer. Journal of Semitic Literature, 1908.

6. *The Text of Esdras and Nehemias.*

   Literature: Holzhey, *Die Bücher Esra und Nehemia,* 1902.

7. *The Papyri of Elephantine and the Time of Esdras and Nehemias.*

   Literature: Jahn, *Die Elephantiner Papyri und die Bücher Esra-Nehemja,* 1913.

8. *The Activity of Esdras Prior to that of Nehemias.*

   Literature: Kugler, *Von Moses bis Paulus,* pp. 215 ff.

9. *The Expeditions of Esdras and Nehemias.*
They took place under the same Artaxerxes I (464–424), the expedition of Esdras 458, that of Nehemias 445.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 215 ff.

10. *The foundation of the Temple by Esdras* (Esd. III, 1–IV, 5).
The narrative of the foundation of the Temple under Cyrus is historically reliable.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 208 ff.; VAN HOONACKER, *Zorobabel et le Second Temple,* 1892; VAN HOONACKER, *Nouvelles Études sur la Restauration Juive,* 1896.

11. *Sassabasar is identical with Zorobabel* (cf. Esd. I, 11 ff; V, 13–16; Neh. VII, 5 ff.).
The Babylonian-Persian name of the leader of the Jewish Exiles is Sassabasar; his Jewish name, Zorobabel.

Literature: KUGLER, *Von Moses bis Paulus,* pp. 204 ff.

CHAPTER VIII

TOBIAS

LITERATURE

Silberrad, *Second Book of Tobiah,* London, 1906.
Nau, *Histoire et Sagesse d'Ahikar l'Assyrien,* Paris, 1909.
Smend, *Alter und Herkunft des Achikar-Romans, Giessen,* 1908.
De Moor, *Tobie et Akhiakar,* Louvain, 1902.

The Book Tobias (טוֹבִיָּהוּ) describes the story of two men named Tobias, father and son, of the tribe of Nephtali, during the Assyrian exile in Ninive. They remained faithful to God in spite of trials and afflictions and were rewarded. Interwoven with this story is that of Sara, a pious kinswoman of Tobias. In the Greek version the father is called Τωβείτ (B) or Τωβεί (A), the son Τοβίας. S. Jerome calls both "Tobias."

I. Contents.

1. *The virtues and sufferings of Tobias and Sara, I–III.*
   Tobias, the father, after having lost both his fortune and his eyesight, asks his son to go to Rhages in Media, to obtain a sum of money which he had lent to Gabael (Gabelus).
2. *The Angel Raphael is sent to accompany the Young Tobias, IV–XII.*

Both start for Rhages; the big fish in the Euphrates; Tobias takes its heart, liver, and gall as medicine; arrival in Ecbatana, where Sara is living; Tobias asks for her hand; their marriage; removal of the evil demon; Raphael goes to Rhages to collect the money; return to, and healing of the father; the angel makes himself known and, according to the Greek text XII, 20, demands the writing down of the events.

3. Tobias's canticle of praise. After his father's death Tobias goes to Ecbatana.

II. Purpose and Aim of the Book.

The purpose of the narrative is similar to that of Judith and Esther, *i. e.*, to show how God's loving providence watches over those who are faithful to him.

III. Literary Character of the Book.

The question has been raised whether Tobias represents an *historical personage* or, whether the story is partly or entirely parenetic poetry under the guise of history.

1. The Fathers, the interpreters of the Middle Ages, and most modern Catholic scholars consider Tobias real history.

   Reason: The exact *geographical* and *genealogical* and *historical* data which would seem to be out of place in a merely didactic story.

2. Paul Fagius (+ 1549) was the first to deny

the historical character of the narrative. Nowadays most non-Catholic scholars and some Catholic interpreters (Lagrange, Gigot, Holzhey, etc.) regard Tobias as a piece of didactic poetry, entirely or for the greater part destitute of historical foundation.

3. The book has even been regarded as an eschatological Apocalypse in the garb of history (Scholz).

In forming a decision, the general rule laid down by the Biblical Commission, June 23, 1905, must be heeded: It is not permissible to say that the biblical books *"qui pro historicis habentur"* give either entirely or partly non-historical data *sub specie historiae,* except where it can be proved *"solidis argumentis"* that the sacred writer does not want to give exact history.

One can hardly call the modern objections raised against the historical character of Tobias *"solida argumenta."*

IV. Authorship and Composition.

1. The *Greek text, XII, 20* would seem to suggest that Tobias wrote the book himself during his captivity; which seems to be confirmed by the fact that Tobias speaks in the first person, I–III, 1.
2. The *confusing details* of the various texts do not permit of a definite conclusion.

a. 1, 4–6 indicates that Tobias was a boy at

the time when Jeroboam (929–909) set up the golden calves.

b. But the Greek text (XIV, 5) refers to a difference between the temple of Solomon and that of Zorobabel, which was dedicated 515 B.C.

c. The doctrinal views of the book resemble those expressed in Judith, Esther, and Ecclesiasticus.

The original may date back to the Assyrian exile. The modern attempt to assign Tobias to the time of the Maccabees does not rest on positive grounds.

V. The Text.

The text is preserved in several forms, which do not agree.

1. Very probably the original language of the book was Hebrew. The original is lost. Four Hebrew versions and one Aramaic version of the text are preserved, but they do not tally with that of the Vulgate.

2. The Greek text is a translation from the Hebrew and is preserved in three forms, which again disagree:

   a. ℵ = *Sinaiticus,* probably the best version of the text.

   b. B = *Vaticanus;*

   c. The Minuscules 44, 106, 107.

3. Jerome translated Tobias from the Chaldean

language (*"chaldaeo sermone"*) in "a day's work."

4. The old Latin version is also preserved.
5. The Syriac version partly follows the text of B, partly that of 44.
6. Some textual disagreements:

Vulgate:	Greek text:
I, 11 Tobias is blinded by a swallow.	By sparrows.
III, 10 Sara fasts and prays.	She wants to strangle herself.
VII, 2 Raguel's wife is called Anna.	Her name is Edna.
I–III, 6 is in the third person.	In the first person.
XII The angel's command to commit the story to writing is missing.	XII, 20 the command of the angel is mentioned.

7. Besides there are historical difficulties in the text. In I, 18 (Vulg.) Sennacherib is mentioned as son of Salmanasser; but he was the son of Sargon II.

I, 2. The deportation of Tobias took place under Salmanasser; according to IV Kgs. XV, 29 Tigleth-Pileser deported the tribe of Nephtali, to which Tobias belonged.

All this reveals an eventful history of the text.

VI. Tobias and the Legend of Ahikar.

The Arabic, Armenian, Rumanian, Slavonic,

and Syriac literatures contain the legend of Ahikar, an Oriental romance of uncertain date. Ahikar is the Ἀχιάχαρος repeatedly mentioned in the Greek text of Tobias (I, 2; II, 10, etc.) Some interpreters hold that this romance influenced the Book of Tobias (cf. Cosquin, Rb., 1899), while others maintain the priority of Tobias (De Moor).

VII. The Canonicity of Tobias.

1. Tobias is excluded from the Hebrew canon and is one of the so-called deutero-canonical books.
2. But it was always accepted as canonical in every official list of the Church. It is quoted by the Didaché, Polycarp, Clement of Alexandria, Origen, etc.)

VIII. Selected Problems of Tobias.

1. *The Aramaic Text, discovered in 1878.*

   Literature: Neubauer, *The Book of Tobit,* Oxford, 1878.

2. *Tobias and the Ahikar Romance.*

   Literature: De Moor, *Tobie et Akhiakar,* Louvain, 1902; Nau, *"Ahigar et les Papyrus d'Eléphantine,"* Rb., 1912; Conybeare-Rendel Harris-A. S. Lewis, *The Story of Ahikar,* London, 1898.

3. *The Original Language of Tobias.*

   Literature: Moulton, *Exp. T.,* 1900.

4. *The Date and Author of Tobias.*
5. *The Text of Tobias.*

Literature: SIMPSON, *"The Chief Recensions of the Book of Tobit,"* JthSt, 1913.

6. *Sennacherib the Son of Salmanasser?*
Riessler points out that Sargon was a usurper, who secretly removed Salmanasser and assumed his name and concludes that for this reason *Tobias* may speak of Salmanasser as father of Sennacherib.

Literature: RIESSLER, *Theol. Quartalschrift,* 1923.

CHAPTER IX

JUDITH

LITERATURE

KNABENBAUER, *Comment. in L. Judith et Ruth, Cursus S. Script.*, Paris, 1895.
RABOISSON, *Judith; La Véracité*, Rome, 1899.
NETELER, *Untersuchung der geschichtlichen und kanonischen Geltung des Buches Judith*, Münster, 1886.

The Book of Judith describes how the pious widow Judith saved the city of Bethulia from the Assyrians under Holofernes.

I. Contents.

1. *The Invasion of Nabuchodonosor, I–VII.*
   The Assyrian King Nabuchodonosor, having defeated Arphaxad, King of the Medes, sends his general, Holofernes, against Palestine; danger to Jerusalem and the Temple; the High Priest Eliachim, also called Joachim (XV, 9), organizes resistance.
2. *The Heroism of Judith, VIII–XVI.*
   Her exhortation to the inhabitants; she enters the camp of the Assyrians; slays Holofernes by a stratagem; flight of the Assyrians; Judith's hymn of praise; the feast of joy.

II. Aim and Purpose:

To illustrate God's providence over those who are faithful to Him.

III. The Text.

The text causes serious difficulties, as we have several versions which do not agree:

1. The original text is lost, but quite probably was Hebrew.
2. The Greek version is preserved in two forms: (a) ℵ B, A, and (b) min. 58, which do not correspond.
3. The Old Latin and Syriac versions follow min. 58.
4. The translation of S. Jerome is made from a Chaldaic-Aramaic copy and is, as he himself admits, an excerpt rather than a literal translation (*"magis sensum ex sensu quam ex verbo verbum transferens;"* Praef. in Judith). There are far-reaching divergences between this version and the Greek text, especially concerning geographical data. The Greek text is the more reliable of the two.
5. There are several Hebrew texts of later origin which differ from the Vulgate. For Bethulia they read Jerusalem, for Holofernes, Nicanor I.

   We are here again confronted with a difficult textual problem.

IV. Literary Character of the Book.

The question here as in *Tobias* is, whether the Book contains history or didactic teaching under the guise of history, without any real historical relevancy. The situation here is even more difficult, as it is harder to find a historical frame for the events recorded in the book.

1. *Supposition of Real History.*

a. *Numerous difficulties* arise from this supposition.

α) In I, 5, Nabuchodonosor is mentioned as king of the *Assyrians;* but we know only of a *Babylonian* king of that name.

β) In V, 22–23, the events are supposed to have taken place after the return of the Jews from the Babylonian captivity, *i. e.,* in 538. But at that date even the Babylonian Nabuchodonosor (604–561) had been dead for twenty years.

γ) I, 5 tells us that Ninive was still a "great city," which would fix the date of the story before the destruction of Nineveh, B.C. 606.

δ) The Greek text of IV, 3 and V, 18 presupposes the destruction of Jerusalem and the Babylonian exile.

ε) The story of Judith is not known from profane history, nor do the

other O. T. writers or Josephus refer to it.

b. The historical character of the Book is maintained despite these difficulties.

α) Some place the events of *Judith* within the captivity of Manasses, during the reign of Asurbanipal, 668–626. But V, 22–23 refers to the time *after* the return of the Jews from Babylonia, 538.

β) Others explain: The High Priest Eliachim (IV, 5) is also called Joachim (XV, 9; *always in the Greek text*). Now only one High Priest of that name is known, *i. e.*, the son of Josue, a contemporary of Zorobabel, who returned with the latter from Babylonia, in 538. This would assign the son to about 500 B.C. Here, however, there is no room for Nabuchodonosor or Holofernes.

γ) A more plausible solution was suggested by Sulpicius Severus (+ 420), *Chron.* II, 14. Judith lived at the time of Artaxerxes III (358–338), not of Nabuchodonosor. Artaxerxes did make war against Phoenicia and Egypt about 350 B.C., and one of his generals was Holofernes, with the eunuch

Bagoas, whose name is mentioned in Judith (XII, 10).

It should be remembered that the papyri of Elephantine mention a Persian governor Bagoas in Jerusalem at about 410 B.C. (Cf. Chronology of Esdras-Nehemias). The striking similarity of names invites us to place the history of Judith at this time, even at the cost of considering I, 5 (with Nabuchodonosor and the existence of Ninive) a textual corruption. The date of the composition of the book would then be about 350 B.C. Eccli. does not mention the Book of Judith. To fix the historical date of the book between Cyrus and Antiochus Epiphanes (Steinmetzer) or at the time of *Trajan* or *Hadrian* is an arbitrary proceeding.

2. *Theory of a Moral Lesson sub Specie Historiae.*

These serious historical difficulties caused non-Catholics and some Catholics (Gigot, Holzhey, etc.) to regard Judith as a piece of moral instruction, either partly historical, or without any claim to historicity.

But here the question again arises whether

the occupation of Bethulia by Holofernes, his death, etc., are historical facts or not.

3. To consider the whole book as an *allegory* (Scholz) is a gratuitous assumption. Neither is it admissible to liken the *whole book* to a symbolical expression of I Petr. V, 13, where Rome is called Babylon. The numerous historical and geographical details in Judith are *not self-evident* symbolic expressions, as is Babylon for Rome.

In determining the literary character of this book, as of Tobias, the rule laid down by the Biblical Commission, June 23, 1905, must be our guiding principle.

V. Authorship and Composition.

1. The author of the book is unknown.
2. As shown above, the date of composition may be about 350 B.C.

VI. Canonicity.

1. The Book of Judith was recognized by the Jews until the first century A.D.
2. It is contained in all the *official* lists of the Church;
3. and quoted by such early writers as Clement of Rome (*I Cor. LV*), Origen, Tertullian, etc.

VII. Special Problems of Judith.

1. The *Literary Character* of the book.

Literature: HACKSPILL, *"L'Oeuvre Exégétique de M. Scholz,"* Rb., 1898.

2. *The Text.*
3. The *Prayer of Judith.*

Literature: JANSEN, *"Judiths Gebet,"* Theol. u. *Glaube,* 1910.

4. The *Chronology of Judith.*

CHAPTER X

ESTHER

LITERATURE

Streane, *The Book of Esther,* Cambridge, 1907.
Paton, *A Commentary on the Book of Esther,* Edinburgh, 1908.
Haupt, *The Book of Esther,* Chicago, 1911.
Wolff, *Das Buch Esther,* 1922.

This book (אֶסְתֵּר = LXX = Ἐσθήρ) describes how Esther, of the tribe of Benjamin, by her appeal to King Ahasuerus, saved the Jews in Persia from destruction. Another purpose of the book is to explain the origin of the *feast of Purim,* which was celebrated on the 14th Adar (= March) in remembrance of this event.

I. Contents according to the longer Greek text:

Mardochai's dream; he detects a plot against the king; Aman becomes his enemy; the great banquet in the third year of King Ahasuerus; the Queen, Vashti, is deposed; virgins from the country are sought for the king; Esther is chosen, but she conceals her nationality; Aman's advancement; Mardochai refuses to bend his knee before him; Aman's plan to

have all the Jews massacred on the 13th Adar, which day was decided upon by "lot" (*pur*); Mardochai informs Esther; Esther's prayer; she appears before the king; Aman erects a gibbet for Mardochai; the king reads the chronicles of the empire and remembers Mardochai's faithfulness; he rewards him; Esther's banquet with the king and Aman; Aman exposed and hanged on his own gibbet; Mardochai in honor; the Jews take revenge on the 13th Adar; the 14th Adar is instituted as the feast of *Purim, i. e.,* of the *Lots.*—Explanation of Mardochai's dream in the beginning. In the fourth year of Ptolemy and Cleopatra the epistle of the Φρουραί (Purim) was brought to Egypt by Dositheos.

II. The Text.

1. The Hebrew text is much shorter than the Greek version and omits many important details. A characteristic feature is the intentional omission of the name of God. Probably the present Hebrew text is an excerpt from a larger work. The abbreviation was owing to the fact that the feast of Purim later assumed more of a secular character and hence the name of God and religious terms were eliminated for fear of profanation.
2. The LXX version is preserved in a longer (B = Vaticanus) and in a shorter form

(A = Alexandrinus). It is of a far more religious complexion.

3. S. Jerome's translation is made from the Hebrew, but all the portions which the LXX has over and above the Hebrew are appended in X, 4–XVI, 24 (the so-called deuterocanonical parts of Esther).
4. That these "deuterocanonical parts" originally belonged to the Hebrew text is demonstrable from
   a. the various Hebräisms contained in them;
   b. the Esther-Targum, which recognizes them;
   c. The version of Theodotion, which follows the Hebrew and incorporates these parts;
   d. the context of the book, which becomes a complete unit only by the insertion of these parts. Hence they must be admitted as canonical, although non-Catholic critics consider them later, apocryphal additions.

III. The Literary Character of Esther.

1. The ecclesiastical tradition and most Catholic scholars uphold the historical character of Esther, because of
   a. the exact quotations it contains from the chronicles of the Persian kings;
   b. the detailed description it gives of Persian customs;

c. the existence of the feast of Purim, which is mentioned II Macc. XV, 37;

d. Ahasuerus is undoubtedly the historical Xerxes I, 485–465. His Persian name is Khšarša (Greek, Xerxes). Artaxerxes in the LXX is a corruption.

2. The *allegorical theory* is arbitrary.

a. Scholz sees in Esther a prophetico-allegorical repetition of the prophecies of Ezechiel;

b. Willrich, an allegorical description of Egyptian conditions.

3. Non-Catholic critics either recognize in the book merely a historical kernel or regard the entire work as fiction, composed for the purpose of religious instruction, but lacking a historical basis. Their conclusion is founded on the *argumentum e silentio:* profane history knows of no such event.

4. The school of comparative study of religions (cf. Jeremias, Jensen) sees in the *feast of Purim* an accommodation

a. either to the Persian New Year, the *Farwardigan-feast* (Lagarde);

b. or to Babylonian conditions, Mardochai representing Marduk; Esther, Istar; Aman, the chamitic god Humman (Jensen).

Here again the rules of the Biblical Commission, June 23, 1905, must be applied. (Cf. Tobias).

IV. Authorship and Composition.

1. The *author* was a Jew, who lived in Persia, as is evident from his knowledge of Persian conditions. Palestine, the Temple, and Jerusalem are not mentioned. The tone of IX, 20–32 is against the assumption that Mardochai himself is the author.
2. The author makes use of various *sources:*
   a. the chronicles of Mardochai, IX, 20 etc.;
   b. the chronicles of the kings of Persia, II, 23 etc.
3. The *Date of Composition* cannot be satisfactorily determined from the concluding verse (XI, 1 L, LXX): that in the 4th year of Ptolemy and Cleopatra the Purim-epistle was brought to Egypt.
   a. because the text is uncertain in details;
   b. there were four Ptolemies whose wives bore the name of Cleopatra, the earliest being Ptolemy V, B.C. 205–182.

   There is no decisive reason why the book should be dated later than 400 B.C.

V. The Canonicity of the Book.

1. Josephus (C. Ap. II, 8) considers Esther as canonical.
2. If the Jews subsequently doubted its canonical character, it was because of the secular nature of the book, which makes it unique in O. T. literature.

3. These doubts were shared by some Fathers. But Esther is quoted by Clement Rom. (I Cor., LV) and defended by Origen. (*Letter to Africanus.*)
4. It is contained in all the official lists of the Church.

VI. Special Problems of Esther.

1. *The origin of the feast of Purim.*
   Literature: Kugler, *Im Bannkreis Babels,* 1910.
2. *The relation of Esther to Persian or Babylonian legends.*
   Literature: Cosquin, *Le prologue-cadre des mille et une nuits, les légendes perses et le livre d'Est,* Paris, 1909.
3. *The deutero-canonical parts of Esther.*
4. *King Ahasuerus.*
5. *The historical trustworthiness of Esther.*
   Literature: De Marsay, *Études Bibliques. De l'Authenticité des Livres d'Esther et de Judith,* Paris, 1911.
6. *The omission of the name of God in the proto-canonical parts of Esther.*
   Literature: Brassac, *Pourquoi Dieu n'est-il jamais mentionné dans les Parties Protocanoniques d'Esther,* Rev. Prat. d'Apol., 1919.

CHAPTER XI

I–II MACCABEES

LITERATURE

Knabenbauer, *Comm. in Duos Libr. Mach.*, Paris, 1907.
Sluys, *De Maccabaeorum Libris I et II Quaestiones*, Amstelodami, 1904.

1. The Greek MSS. contain four books bearing the title Μακκαβαίων. Only the first two are canonical, the third is legendary, the fourth a philosophical treatise.

The title Μακκαβαίων is derived from מַקָּבָא = hammer, a title of honor given for his bravery to Judas, the son of Mathathias, and transferred to the whole family.

Origen (In Ps., 1) has for I Macc. the obscure name Σαρβὴθ σαβαναιέλ.

The books of the Maccabees narrate, each however by a different method, the history of the Palestinian Jews from the time of Antiochus IV Epiphanes (175) to the death of the High Priest Simon (135). They recount *Israel's fight for religious liberty* and the passing of the office of the High Priest to the family of Mathathias, *i. e.*, the Hasmoneans.

2. Chronological table of the time (cf. Deimel, *Chronologia Vet. Test.*):

The Seleucidae of Syria	*The Ptolemies of Egypt*	*The High Priests*
Seleucus IV 187–175	Ptolemy VI 180–145	Simon II 219–199

Antiochus IV Epiphanes	175–164	Ptolemy VII	145–116	Onias III	199–175
Antiochus V Eupator	164–162	Ptolemy VIII	116–81	Jason	175–172
Demetrius I Soter	162–150	Ptolemy XII	81–80	Menelaus	172–168
Alexander Balas	150–145			*Judas Maccabaeus*	166–161
Demetrius II Nicator	145–138			*Jonathan*	161–143
(Antiochus VI 144–142)				*Simon*	143–135
(Tryphon 142–139)				*John Hyrcanus*	135–106
Antiochus VII Sidetes	138–129				

A. I. Maccabees

Literature: GUTBERLET, *Das erste Buch der Machabäer,* 1921.

The first book gives us an objective historical description of the time.

I. Contents.

1. *Introduction I–II:* The political situation. Attempt of Antiochus IV to hellenize Jerusalem and the Jews. Armed resistance of the priest Mathathias of the family of Joarib with his five sons. His success and death (166).
2. *Judas Maccabaeus III–IX, 22:* Judas, son of Mathathias, victorious against the generals Apollonius, Seron, Gorgias, Lysias. Dedication of the Temple (163). War against the neighboring tribes. Antiochus V, king (164–162). Peace with the Jews. Anti-

ochus V killed by Demetrius (162–150). The apostate Jew Alkimus appointed High priest by Demetrius. Judas defeats Nicanor, general of Demetrius. Alliance of Judas with the Romans. Judas beaten by Demetrius' general. His death (161).

3. *Jonathan IX, 23–XIII, 24:* Jonathan makes peace with Demetrius. In the war between Demetrius and Alexander Balas, Jonathan joins the latter and becomes High priest and king. Jonathan joins Antiochus VI (144–142) against Demetrius. Jonathan's alliance with the Romans. Jonathan captured by Tryphon.
4. *Simon, XIII, 25–XVI, 14,* becomes leader of the Maccabees. Jonathan murdered. Peace with Demetrius. Alliance with the Romans. Simon becomes High priest and general. Antiochus VII (138–129) recognizes the independence of the Jews, but soon after sends his general Cendebaeus against Simon. The general is beaten; Simon is murdered. John Hyrcanus becomes High priest (135).

II. The Text.

1. The original Hebrew text of I Macc. is lost.
2. The LXX text is a translation from the Hebrew original, as appears from the numerous Hebraisms. There is a striking difference between the Greek version and the Latin translation.

3. The Old Latin and Syriac versions are based on the Greek text.
4. In the Vulgate we possess the Old Latin version of I Macc., *not revised by S. Jerome,* as it did not belong to the Hebrew canon.

III. **Authorship and Composition.**

1. The author is unknown. From his circumstantial acquaintance with Palestinian conditions we may conclude that he was a Palestinian.
2. He draws his material from divers sources and documents as well as from oral tradition.
3. *Time of composition.* XVI, 23 speaks of John Hyrcanus and a "book of the days of his High priesthood," which would indicate an author looking backward on the time of Hyrcanus. John Hyrcanus died 106 B.C. The composition of the book may be dated approximately 100 B.C.

IV. **The Canonicity.**

1. Though absent from the Hebrew Canon, I Macc. is quoted by Flavius Josephus.
2. Protestants follow the Hebrew Canon.
3. The book is mentioned in all the official lists of the Church.

V. **Special Problems of I Macc.**

1. *The date of I Macc.* (after 105 B.C., but before 63 B.C.)

Literature: KUGLER, *Von Moses bis Paulus,* 345 ff.

2. *Beginning of the Era of the Seleucidae.* (1, Nisan 312 B.C.)

Literature: KUGLER, *l. c.,* 301 ff.

3. *The fragments of a Hebrew Text of I Macc.*

Literature: SCHWEIZER, *Untersuchungen über die Reste eines Hebr. Textes von I Macc.,* 1900.

B. II Maccabees

II Macc. is independent of I Macc. in authorship as well as in the method of presentation. Its purpose is religious and didactic. The style is animated and rhetorical. The author strives to lay open the inner connection of the events. Emphasis is placed on the importance of the Temple and of Jerusalem. The religious persecution during the time of the Maccabees is described in detail.

I. Contents.

1. *Introduction:*
   a. I, 1–II, 19: Two letters from the Jews in Jerusalem to those in Egypt concerning the Feast of Tabernacles.
   b. II, 20–33: Preface of the author indicating his purpose.
2. *Treatise:*
   a. *III–IV, 6: Events under Seleucus IV.*

(187–175). Persuaded by Simon, Seleucus sends Heliodorus to take possession of the Temple treasure. Punishment of Heliodorus.

b. *IV, 7–X, 9: Events under Antiochus IV.* (175–164). Introduction of Greek customs. Antiochus pillages Jerusalem and defiles the Temple. Martyrdom of Eleazar and the seven brothers with their mother. Entry of Judas Maccabaeus. His success. Nicanor defeated. Death of Antiochus. Dedication of the Temple.

c. *X, 10–XIII: Events under Antiochus V.* (164–162). First and second campaign against the Jews. Peace. Breaking of the peace. Antiochus and Lysias defeated. Judas governor.

d. *XIV–XV: Events under Demetrius I.* (162–150). Nicanor sent against Judas. Nicanor's treachery. Vision of Judas. Nicanor slain. Institution of Nicanor-day for the 13th Adar (XV, 37). *Epilogue:* XV, 38–40; Apology of the author for the imperfection of his work.

II. The Text.

It was originally Greek; consequently there are few Hebraisms.

III. Authorship and Composition.

1. II Macc. is an excerpt from a larger work, the "five books of Jason of Cyrene," otherwise unknown (II, 24). II Macc. does not presuppose I Macc.
2. The author is unknown.
3. The date may be determined by the first letter, which advises the celebration of the Feast of Tabernacles "in the 188th year" (Seleuc. aera) (I, 10) = 125–24 B.C. Philo (20 B.C.–50 A.D.) is acquainted with it. It is also quoted in Hebr. XI, 35. The probable date of composition is therefore about 120 B.C.

IV. The Canonicity.

The book was always enumerated in the official lists of the Church, although rejected by the Hebrew, and not recognized by the Protestant canon.

V. Special Problems of II Macc.

1. *The prayer for the dead and faith in the resurrection* (II, 7 ff).
2. *The Nicanor day of the 13th Adar.*
3. *The chronology.*

   Literature: Kugler, *Von Moses bis Paulus,* 345 ff.
4. *The five books of Jason of Cyrene.*

Literature: SCHÜRER, *Jason von Cyrene*, München, 1892.

5. *The two letters in the beginning of II Macc.*

Literature: HERKENNE, *Die Briefe zu Beginn des II. Makk*, 1904.

6. *The philosopher Aristobulos in the second letter of II Macc.*

PART II

THE DIDACTIC BOOKS

CHAPTER XII

OLD TESTAMENT POETRY

LITERATURE

Zapletal, *De Poesi Hebraeorum in V. T. Conservata,* 1915.
König, *Hebräische Rhythmik,* 1914.
Schlögl, *De Re Metrica Veterum Hebraeorum,* 1899.
Sievers, *Metrische Studien,* 1901–07.

I. The Didactic Books are the chief representatives of O. T. poetry, which in its nature is religious, although profane poetry is referred to (*e. gr.,* Jos. X, 13; Amos VI, 5) and quoted (*e. gr.,* Gen. IV, 23f; Num. XXI, 1, 17 ff; Num. XXI, 27 ff; etc.).

II. The character of O. T. poetry is mainly *lyric* and *didactic,* although *epic* and *dramatic* features are not entirely absent.

1. Specimens of *lyric* poetry are: the Psalms, the Canticle of Canticles, and the songs in Exod. XV; Deut. XXXII; Judges V; I Sam. II; Is. XII; XXV. The Canticle of Canticles has a lyric and melodramatic character.
2. *Didactic* productions are: Job, Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus. Job may be described as a didactic poem in partly epic, partly dramatic form.

3. *Epic* character may be observed in the Psalms which treat historical matter, *e. g.* Pss. LXXVII–LXXIX.

III. As *distinctive marks* of the O. T. poetry may be mentioned:

1. The liberal use of *figurative expressions, proverbs,* and *parables.*
2. The *peculiar style,* elevated language, archaic expressions, alliteration, alphabetical acrostics.
3. *Rhyme and rhythm.*
4. Especially the *parallelism* of expressions and ideas (discovered by *Robert Lowth, De Sacra Poesia Hebraeorum,* 1753), which may be

   a. *synonymous parallelism,* when the same idea is repeated in a different form, *e. gr.,* Ps. XVIII, 2:

> "The heavens shew forth the glory of God;
> And the firmament declareth the work of his hands";

   b. or *antithetic parallelism,* when the second verse expresses the counterpart of the preceding, *e. gr.,* Prov. X, 2:

> "Treasures of wickedness shall profit nothing;
> But justice shall deliver from death";

   c. or *synthetic parallelism,* when the second verse represents a progressive illustra-

tion and continuation of the first, *e. gr.*, Ps. XXXV, 10:

"For with thee is the fountain of life;
And in thy light we shall see light."

5. The question whether O. T. poetry is metrical, like that of the Greeks and Romans, is disputed since *Franciscus Gomarus* (Davidis Lyra 1637), but has not yet been brought to a satisfactory conclusion.
6. But it is generally admitted to-day that the *strophic formation* was well known in Hebrew poetry. Three kinds of strophic criteria may be distinguished. (Cf. FAULHABER, *Die Strophentechnik der biblischen Poesie,* 1913.)
   a. The *internal, logical or psychological criteria, which are:*
      α) The *synonymous parallelism, i. e.,* the idea of the first strophe is repeated in the following strophes by synonymous expressions, *e. g.,* Is. XIII, 2–22.
      β) The *synthetic parallelism, i. e.,* the ideas of the first strophe are continued and developed in the following strophes, either logically or, in historical matters, chronologically, *e. g.,* Ps. XVIII.
      γ) The *antithetic parallelism, i. e.,* the truth of the first strophe is emphasized by a contrast in the follow-

ing strophe, *e. g.,* Is. XIV, 21.

b. *The external or formal criteria,* which are:

α) The alphabetic marking of the initial letters of the various strophes, *e. g.,* Ps. CXIX. Eight lines beginning with the same letter of the alphabet form a strophe (the acrostic formation).

β) The *"Sela,"* called by the Septuagint διάψαλμα. This word is not yet fully explained, but it evidently indicates a sense-unit in the text; *e. g.,* Ps. XLVI has three strophes, the end of each strophe being marked by the word "Sela."

γ) The *Responsion, i. e.,* the return of the same word or thought at the beginning or end of each strophe. There may be distinguished

α) The *Aleph-Taw-Responsion* (also called "inclusion"), *i. e.,* the beginning (Aleph) and end (Taw) of the strophe have an assonance in word or thought, *e. g.,* the song of Debborah, Judges, V, 15 ff.

β) The *Aleph-Aleph-Responsion, i. e.,* the beginning of each strophe has an assonance in

word or thought, *e. g.,* Ps. CXXXII.

γ) The *Taw-Taw-Responsion, i. e.,* the ending of each strophe has such an assonance, *e. g.,* Ps. XLVI.

δ) The *Taw-Aleph-Responsion* (also called the *"concatenatio"*), *i. e.,* the final word or thought of the preceding strophe is taken up at the beginning of the following strophe.

c. The *purely syntactic criteria,* which are:

α) The *change of subject* in each strophe, *e. g.,* Is. L, 4–9.

β) The *change of person* in each strophe, *i. e.,* the transition from narrative to direct speech, *e. g.,* Ps. XLV.

γ) The *change of address* in the direct speech, *e. g.,* Is. LI. The value of these criteria for the textual criticism of the Old Testament is evident. Doubtful and obscure texts may, with the help of these principles, be reconstructed or recognized as interpolations.

CHAPTER XIII

JOB

LITERATURE

Knabenbauer, *Commentarius in Librum Job,* Paris, 1885.
Davies, *The Book of Job,* London, 1909.
Jastrow, jr., *The Book of Job,* Philadelphia, 1920.
Pereira, *Le Livre de Job, Version Éthiopienne,* Paris, 1907.
Blake, *The Book of Job and the Problem of Suffering,* London, 1913.
McFadyen, *The Problem of Pain; a Study in the Book of Job,* London, 1917.
Davidson, *The Book of Job,* Cambridge, 1918.

The book of Job (אִיּוֹב = Ἰώβ) is the most brilliant work of the O. T., a gem of world literature. It treats in the form of a dialogue of the ever present problem of *suffering, viz.: how the suffering of the innocent can be reconciled with God's justice.*

In style it is epic and dramatic poetry, with a Prologue and an Epilogue in prose.

I. The Contents.

The Prologue I–II: Job's piety and prosperity. His suffering. Job curses the day of his birth.

1. *Dialogue between Job and his friends, in three scenes, III–XXXI:*

a. *First dialogue:*

Attitude of Job's friends: Suffering is the punishment (*"poena vindicativa,"* Cornely) for sins.

Job's standpoint: Suffering is not necessarily the consequence of sin.

α) Eliphaz' accusation, IV–V: Job is suffering for his sins. No man is righteous.

A) Job's answer, VI–VII: Assertion of his innocence.

β) Baldad's accusation, VIII: Job is suffering for his sins; God is just.

B) Job's answer, IX–X: his appeal to God's tribunal.

γ) Sophar's accusation, XI: Job is suffering for his sins; God knows everything.

Γ) Job's answer, XII–XIV: Renewed appeal to God's tribunal.

b. *Second Dialogue, XV–XXI.*

α) Repetition of the former charges by Job's friends in stronger terms.

β) Job's appeal to God as witness of his innocence.

c. *Third Dialogue, XXII–XXXI.* (Only Eliphaz and Baldad are speaking.)

α) Repetition of the former charges by the friends with more definite determination of Job's sins.

β) Job's renewed appeal to God's tribu-

nal. Insistence on his innocence and the virtues of his former life. *"Initium sapientiae timor Domini."*

2. *Entry of Eliu. The Four Eliu speeches, XXXII–XXXVII.*

   Eliu's standpoint: Suffering need not be a punishment for sin, but may be a means of *probation* and *purification* for higher glory (*"poena medicinalis,"* Cornely).

3. *God's voice from the storm, XXXVIII–XLII.*

   a. Job is blamed for his appeal to God's tribunal. He is nothing in comparison with God.

   b. God's plans are *mysteries* to the human intellect.

   c. Job's repentance.

   Epilogue, XLII, 7–16: God disapproves of the accusations of Job's friends. Job is again prosperous and greater than before.

II. The Literary Character of Job.

Job is a didactic poem, but its background is a historical event, which cannot, however, be determined with accuracy.

1. Although the name "Job" could be explained symbolically as "the persecuted," in fact it seems to designate a historical character:

   a. The LXX took "Job" as historical and

identified him with Jobab, Gen. XXXVI, 33.

b. In other O. T. books (Tob. II, 12; Ez. XIV, 14) and also in St. James, V, 21, Job is mentioned in connection with historical persons.

c. His name appears in an actual historical and geographical frame: he came from the Land of Hus (I, 1); he was great in the East (I, 3, etc.).

2. But the literary arrangement is poetical:

a. God speaks from the storm.

b. The dialogues are highly artistic.

c. Satan is described as standing before the Lord (I, 6, etc.).

III. Author and Composition.

Although tradition mentions several names (Moses, Solomon, Job), nothing is known with certainty about the author of Job.

1. It is true that the story is placed outside of Palestine; but the Law of Moses is known to the author. Cf. Job, XXIV, 2–11.

The conclusion of Origen, Jerome, and the medieval interpreters (also Cajetan, Bellarmine, etc.), that Moses is the author, cannot be substantiated.

2. Nor can it be proved that the author wrote under the influence of Hellenic philosophy, so that the book may be dated 300–200 B.C.

(Holzhey). The archaic style militates against this theory.

3. Nor can it be said with certainty that the book belongs to the time of Solomon, especially in view of the striking similarity of Job with the Proverbs of Solomon. (St. Chrysostom suggests Solomon himself as author.)
4. The book is older than Ezechiel (593–70), who quotes Job (Ez. XIV, 14).

IV. Integrity.

1. Some critics declare the Epilogue and the Prologue to be a Midrash of a more recent date than the rest of the book.
2. Others maintain that the Prologue and the Epilogue are older and form the basis of the whole book.

   This contradiction shows the arbitrary character of the theories.
3. By some critics, XXVII, 11–XXVIII, 28 and XL, 40–XLI, 25 are considered as later interpolations but without sufficient reason.
4. The Eliu-speeches (XXXI, 1–XXXVII, 24) likewise are declared to be later additions, because
   a. Eliu is not mentioned in either Prologue or Epilogue;
   b. Job does not answer his charges;
   c. God's answer disregards his words;
   d. His speeches contain many Aramaisms.

   But these subjective arguments are re-

butted by the fact that the Eliu speeches prepare the Theophany and are intrinsically necessary to connect the dialogues with the apparition of God. As to the style, it is as obscure as the rest of the text.

V. The Text.

The original text of Job was Hebrew, and the style is difficult and obscure, as Jerome pointed out. (*Praef. in Job*).

1. The Massoretic text is in bad condition.
2. The LXX text is a free and oftentimes arbitrary translation.
3. The Vulgate is a careful and exact version. Jerome translated Job twice, first from the LXX and afterwards from the original Hebrew.

VI. Canonicity.

Job was always recognized by the Jewish Canon as well as by ecclesiastical tradition.

VII. Special Problems of Job.

1. *The speeches of Eliu XXXII–XXXVII.* Cf. above.

   Literature: Posselt, *Der Verfasser der Eliureden,* 1909.

2. *The historical character of Job.* Cf. above.

Literature: DHORME, *Le Pays de Job,* Rb., 1911; BARTON, in *Journal of Biblical Literature,* 1912.

3. The *topic of Job* compared with Greek philosophy (Plato's dialogues).
4. Job and the *Babylonian legend* of the "innocent sufferer."

Literature: LANDERSDORFER, *Eine babylonische Quelle für das Buch Job?* 1911; EBELING, *Ein babylonischer Kohelet,* 1922.

5. *The Theology of Job.*

The references to numerous doctrines are unique; *i. e.,* to the *attributes of God,* IX, 1–15 etc.; to *hell and the nether world,* X, 21–22 etc.; to the *judgment threatening sinners,* XIV, 13–16, etc.; to *trust in God,* XVI, 18–23, etc.; to the *angels and Satan,* I, 6; II, 1; IV, 18, etc.; to the *punishment of the wicked,* XXVII, 8–23.

6. *The Eschatology of Job.*

Literature: ROYER, *Die Eschatologie des Buches Job,* 1901.

7. *The Metre in Job.*

Literature: VETTER, *Die Metrik des Buches Job,* 1897.

8. *The Unity of Job.*

Literature: VAN HOONACKER, *La Composition du Livre de Job,* Rb., 1903.

9. *The Text.*

Literature: Beer, *Der Text des Buches Hiob*, 1897.

10. *The prologue and epilogue of Job.*
11. *The date of Job.*

CHAPTER XIV

THE PSALTER

LITERATURE

Niglutsch, *Brevis Explicatio Psalmorum,* Trent, 1910.
Zenner, *Die Psalmen nach dem Urtext,* Münster, 1909.
Briggs-Grace, *A Critical and Exegetical Commentary on the Book of Psalms,* Edinburgh, 1907.
Minocchi, *Storia dei Salmi,* Florence, 1905.
Boylan, *The Psalms, A Study of the Vulgate Psalter in the Light of the Hebrew Text,* Dublin, 1920.
Podechard, *Notes sur les Psaumes,* Rb., 1918, 1919, 1920.

The Psalter, תְּהִלִּים = Praises (Ψαλτήριον, *Psalterium* in N. T. language *βίβλος ψαλμῶν*; Acts I, 20) is the most characteristic book of the Old Testament,—the hymn book of ancient Israel.

I. The Number of Psalms.

1. The Massorah as well as the LXX and the Vulgate count 150 Psalms.
2. But the LXX and Vulgate, in contrast to the Massorah, combine Ps. IX–X and CXIV–CXV into *one* Psalm; whereas they divide Ps. CXVI and CXLVII each into *two* Psalms, thus finally reaching the same number with the Massorah, 150.
   Hence from Psalm IX to CXLVII the num-

bering of the Psalms in the Hebrew original (and the versions following the Hebrew) differs from that of the Vulgate and LXX.

II. Division of the Psalterium.

1. The *Hebrew Bible* has the Psalter divided into five books:
   - a. Book I: Ps. I–XL.
   - b. Book II: Ps. XLI–LXXI.
   - c. Book III: Ps. LXXII–LXXXVIII.
   - d. Book IV: Ps. LXXXIX–CV.
   - e. Book V: Ps. CVI–CL.

   Books I, IV, V use as Divine Name mostly *Jahveh* and are therefore called *Jahvistic;* whereas Books II and III use chiefly Elohim and for that reason are called *Elohistic.*

2. Division according to Contents.

a. *The Messianic Psalms,* referring to the ideal Davidic King as type of the Messiah: Ps. II, VIII, XV, XXI, XL, XLIV, LV, LXVIII, LXXI, LXXXVIII, CVIII, CIX, CXXXI, etc. Here we may again distinguish:

- α The *"Psalms of Passion,"* referring to the suffering of the ideal Davidic king as type of the Messiah, *e. gr.,* Ps. XXI, LV, LXVIII, CVIII, etc.
- β The *"Psalms of the Son of Man,"* describing the Messiah as the

perfect image of God, *e. gr.,* Ps. VIII, XL, etc.

b. The *Penitential Psalms,* expressing penance and contrition, *e. gr.,* VI, XXXI, L, CI, CXXIX, CXLII. This *de facto* division does not, however, include all Psalms of a penitential character.

c. *The "Imprecatory" or "Cursing" Psalms, e. gr.,* XXXIV, LI, LIII–LVIII, LXIII, LXVI, CVIII, CXXXVI, etc. They must be understood in the light of the Jewish *ius talionis.*

d. The *Didactic Psalms,* containing mainly moral instruction, *e. gr.,* XXXVI, XLVIII, etc.

e. The *Historical Psalms,* treating chiefly of historical topics, *e. gr.,* LXXVII, CIII–CVI, etc.

f. *The Festal and Victory Psalms, e. gr.,* LXVII, CXLIX, etc.

g. The *Morning and Evening Psalms, e. gr.,* III, IV, V.

3. Characteristic are the *Acrostic Psalms,* in which, as an aid to memory, the verses start with the consecutive letters of the alphabet, *e. gr.,* IX, XXIV, XXXIII, XXXVI, CX, etc.

III. Titles of the Psalms.

In the LXX and the Vulgate practically all Psalms (I and II are the only exceptions) have

a title. In the Hebrew text twenty-five are without a title. The titles contain short notes concerning the author, or the musical performance, or the liturgical use, or the historical events on which the respective Psalms are based. In the Douay version the title is counted as a verse.

1. *The Liturgical Titles.*
   a. *Indicating special days* for certain Psalms, *e. gr.,* in the Hebrew Psalm XCII, the title mentions the Sabbath, when the Psalm is to be sung;
      in the LXX Psalm XXIII is to be sung on the first day of the week;
      in the LXX Psalm XLVII, on the second day of the week;
      in the LXX Psalm XCIII, on the fourth day.
   b. *Indicating special occasions* for certain Psalms. Thus the title of the so-called *Gradual Psalms* probably means that these Psalms CXIX–CXXXIII used to be sung by the pilgrims who went up to Jerusalem for the yearly feasts. Some find an allusion to the fifteen steps that led from the court of the women to that of the men.
      Ps. XXIX is for the "dedication of David's house" (not the Temple!)
      Ps. XXXVIII (LXX) for the "finishing of the Tabernacle."

2. *The Musical Titles.*

a. A group of Psalms (39) contains that much disputed term *"Selah,"* mostly in connection with the remark, "for the chief cantor," showing that it is a musical expression, as is also evident from the LXX, which renders it διάψαλμα (pause). The real meaning remains doubtful.

b. Titles indicating the musical instruments to be used are found in Ps. IV, VI, LIII, LIV, LV, etc.

c. Titles indicating the tone, *e. gr.,* in Ps. VI, XI, XLV, etc.

3. *Titles indicating Authorship.*

In the Hebrew text forty-nine, in the LXX and Vulgate forty Psalms are anonymous. For the remaining majority of Psalms *seven* authors are mentioned.

a. *David* is proclaimed as the author of 73 (Hebrew), *i. e.:* 85–86 Psalms (Vulgate and LXX).

b. *Asaph,* David's cantor, is mentioned as the author of twelve Psalms (XLIX, LXXII–LXXXII).

c. The *sons of Core,* the chief singers of David's time (cf. I Paral. XXV, 4 f.), are indicated in ten Psalms (XLI, XLIII–XLVIII, LXXIII–LXXXIV, LXXXVI).

d. *Solomon* in two Psalms (LXXI, CXXVI).
e. *Moses* in Psalm LXXXIX.
f. *Eman* in Ps. LXXXVII.
g. *Ethan* in Ps. LXXXVIII.

The Psalms of Book I and II are chiefly attributed to David; those of Book III mainly to Asaph; whereas Books IV and V contain quite a number of anonymous Psalms.

4. *Historical Titles.*

The titles of fourteen Psalms (LXX and Vulgate count nineteen) refer to historical events, mostly mentioned in the Books of Samuel.

IIIa. **The Value of the Psalm Titles.**

1. The Fathers, with the exception of Theodore of Mopsuestia, considered the titles as part of the sacred text.

The titles certainly must be dated considerably before the time of the LXX, as the latter knew them, but had lost their true meaning and explained them in their own way (oftentimes allegorically). This holds especially for the musical titles, which are absent from the later Psalms of Book IV and V.

3. Although not all the LXX titles can be considered original, there is no reason to reject those which are recorded by the Hebrew original in agreement with the LXX.

4. The form לְ used in the titles, *e. g.,* "for David," can hardly indicate direct authorship, since, *e. g.,* the titles of Psalms XLI–XLVIII, "for the sons of Core," cannot mean that a number of men were the authors of one Psalm. Hence לְ probably signifies a *collection of Psalms* belonging to certain authors, and is therefore an indirect witness to authorship.
5. It is difficult to assign to each Psalm title its relation, *i. e.,* whether it belongs as a postscript to the preceding, or as a headline to the following Psalm.
6. The titles of authorship in the Hebrew original must, in the main, be considered as genuine, whereas the LXX offers several additional titles, attributing Psalms to David or later prophets, *i. e.,* Zacharias, Aggeus, Jeremias.

   In detail the titles of authorship are divided as follows:

   a. All the Ps. of Book I, except I, II, XXXIII, are attributed to *David.*

   b. In Book II: Ps. XLI–XLVIII are attributed to the *sons of Core.*
   Ps. XLIX to *Asaph.*
   Pss. L–LXIV, LXVII–LXIX to *David.*
   Pss. LXV, LXVI, LXX

are *anonymous,* probably to be attributed to David (cf. LXX).

Ps. LXXI is assigned to *Solomon.*

c. In Book III: Pss. LXXII–LXXXII are referred to *Asaph.*

Ps. LXXXIII–LXXXIV, LXXXVI – LXXXVII to the *sons of Core.*

Ps. LXXXV to *David.*

Ps. LXXXVIII to *Ethan.*

d. In Book IV: Ps. LXXXIX is attributed to *Moses.*

Pss. XC, C, CI–CIII to *David.*

The rest are *anonymous,* but attributed by the LXX to David.

e. In Book V: Fifteen Psalms are allotted to *David;* one to *Solomon.*

Twenty-nine are *anonymous,* but most of them are assigned to later Prophets by the LXX and the Vulgate.

7. Decision of the *Biblical Commission,* May 1, 1910, concerning the Psalm titles:

a. The Psalm titles are older than the LXX

and attributable, if not to the author himself, at least to an old Jewish tradition.

b. The genuineness of the titles should not be questioned without a *"ratio gravis."*

IV. **Author and Composition of the Psalter.**

1. The Psalter is, as shown by the titles, *not the work of one author,* but of a compiler, who combined the Psalms of David, of Asaph, and of the sons of Core with anonymous Psalms into a unit. The different use of the Divine Names also betrays the work of a compiler.

2. *David* is to be considered as the *principal author* of the Psalms contained in this collection.

   a. Books I and II are practically David's work.

   b. The Psalms of Asaph, chief cantor of David, and those of the sons of Core, the chief singers of David's time, are indirectly due to David.

   These Psalms constitute by far the greater part of the Psalter.

3. *The dates:*

   a. The Psalms of Books I, II, III doubtless go back to David's time.

   b. A number of Psalms in Books IV–V probably ought to be dated after the exile. Here the old titles have often disap-

peared in the Hebrew original. Many of these Psalms are anonymous and attributed by the LXX to later Prophets. The old liturgical titles are wanting.

c. Perhaps the final redaction took place under Esdras and Nehemias (cf. II Macc., II, 13, where it is mentioned that Nehemias collected in his library the books both of the prophets and of David). But this does not mean that the *original* composition of the Psalms took place at that time.

d. Hence it is unjustified to assume the post-exilic period or the time of the Maccabees as the date of composition of the Psalter.

a. The "King"-Psalms demand a pre-exilic time for their composition, as the "King" is out of place after the exile.

b. At the time of the Maccabees the Psalter was already ancient, since the LXX no longer understood some of the titles. The Maccabean theory of some modern critics, anticipated by Theodore of Mopsuestia, should therefore be abandoned.

V. The Text of the Psalter.

The original text of the Psalter is not in the

best condition. In most instances of variant readings the LXX is to be preferred.

VI. The Canonicity of the Psalter.

It is guaranteed by the unanimous tradition of the Church. Forty Psalms are quoted in the New Testament. Christ puts the Psalter, the Law, and the Prophets on an equal level. Cf. Luke XXIV, 44.

VII. Special Problems of the Psalter.

1. *The "Cursing Psalms."*

They must be interpreted in the light of the O. T. *ius talionis,* Lev. XXIV.

Literature: B. Schäfer, *Liturgische Studien,* 1913.

2. *The text of the Psalter.*

Literature: Ecker, *Psalterium juxta Hebraeos Hieronymi in seinem Verhältnis zur Massora, LXX, Vulgata,* 1906.

3. *The musical titles of the Psalter.*

Literature: Parisot, *Exégèse Musicale de quelques Titres des Psaumes,* Revue Biblique, 1898–1899.

4. *The O. T. Psalter and the Babylonian hymns.*

Literature: Barton, *Archaeology and the Bible,* 1916; Stummer, *Sumerisch-akkadische Parallelen zum Aufbau alttestamentlicher Psalmen,* 1922.

5. *The "Maccabean Psalms."*
   Some modern critics, without sufficient reason, ascribe Ps. XLIII, LIX, LXXIII, LXXVIII, LXXXII to the Maccabean period. Cf. above.

   Literature: Buttenwieser, *Are there Maccabean Psalms?* Journ. Biblic. Literat., 1916.

6. *The Titles of the Psalms.*

   Literature: Thirtle, *Titles of the Psalms,* 1904.

7. *The Metre of the Psalms.*

   Literature: Zapletal, *De Poesi Hebraeorum,* 1909; Podechard, *Notes sur les Psaumes,* Revue Biblique, 1918.

8. *The Authors of the Psalms.*

   Literature: Méchineau, *Gli Autori dei Salmi,* Civiltà Cattolica, 1911.

9. *The "I" of the Psalter.*
   It is not to be understood as the ideal personification of the community.

   Literature: Bellas, *Das Ich der Psalmen,* 1912.

10. *The Messianic Psalms.*

    Literature: Tiefenthal, *Novum Commentar, in Psalmos mere Messianicos,* 1912.

VIII. **Decision of the Biblical Commission on the Psalter,** May 1, 1910.

1. David need not be considered as the *"unicus auctor"* of the entire Psalter.
2. The Psalm titles are older than the LXX and

attributable, if not to the author himself, at least to an old Jewish tradition.

3. The genuineness of the titles should not be challenged without *"ratio gravis."*
4. It cannot be prudently denied that David is the *"praecipuus auctor"* of the songs contained in the Psalter.
5. It is not permissible to deny the Davidic origin of those Psalms which are expressly cited as David's, in both the O. T. and the N. T., *e. gr.,* Ps. II, XV, XVII, XXXI, LXVIII, CIX.
6. It may be maintained that for liturgical and other reasons some Psalms were divided or combined, or that some, *e. gr.,* the *"Miserere,"* were modified according to circumstances.
7. The opinion of modern critics that "not a few" Psalms were composed after the date of Esdras and Nehemias, or during the Maccabean age, cannot be maintained with any solid probability.
8. Many Psalms are to be recognized as strictly prophetic and Messianic; and the opinion of the critics who consider these *"Messianic Psalms"* as "mere predictions of the future destiny of the chosen people" is to be rejected.

CHAPTER XV

PROVERBS

LITERATURE

Zorell, *Commentarius in Proverbia,* Paris, 1910.
Toy, *A Critical and Exegetical Commentary on the Book of Proverbs,* Edinburgh, 1904.
McFadyen, *The Wisdom Books,* London, 1917.

The book of the *"Proverbs of Solomon"* מִשְׁלֵי שְׁלֹמֹה, Παροιμίαι Σαλομῶντος, *Liber Proverbiorum*) represents a collection, not of proverbs in the usual acceptation of the term, but of religious sentences and allegorical parables for practical use. Its outstanding features are: praise of piety and wisdom, and warning against sin as the enemy of wisdom. The first nine chapters being chiefly concerned with the idea of wisdom, the title of the book in early Christian literature is Σοφία, or *Sapientia Salomonis.*

I. **The Contents.**

Introduction I–IX: Description of wisdom, its fruits and excellence.

1. *First collection* of Solomonic proverbs, X, 1–XXII, 16. The proverbs are given without systematic order in distichs of antithetic parallels. The Hebrew title: "The Parables of Solomon," is not contained in the LXX and the Peshittah.

a. First appendix, XXII, 17–XXIV, 22; Proverbs of wise men.

b. Second appendix, XXIV, 23–34: More proverbs of wise men.

2. *Second collection* of Solomonic proverbs XXV–XXIX with the remarkable title (Hebrew, LXX and Vulgate): "These are also proverbs of Solomon, which the men of Ezechias, king of Juda, copied out."

a. *First appendix,* XXX: "The words of Agur, the son of Jakeh" according to the Hebrew original. The Vulgate reads: "The words of Gatherer, the son of Vomiter." The title is wanting in the LXX.

b. *Second appendix,* XXXI, 1–9: The words of Lamuel, which he learned from his mother.

c. *Third appendix,* XXXI, 10–31: The praise of the wise women. It is an acrostic poem.

II. Authorship and Composition.

1. As the division of the contents shows, the Book of Proverbs is not the original uniform work of *one* author, but a collection of literary essays. This is confirmed by the difference in the style between the three appendices of the second collection and the remainder of the

book. The two "collections of Proverbs" are similar in style.

2. *The Author.*
   a. The original author of the introduction and the two collections, according to the titles, is Solomon. Nor is there any reason to doubt the trustworthiness of the titles. In III Kgs. IV, 32, Solomon is expressly cited as author of Proverbs.
   b. The tradition of the early Church ascribed the entire book to Solomon, whereas the rabbinical tradition attributed the collection of I–XXIV, 34, besides XXV–XXIX, to Ezechias.
   c. Some proverbs may be later additions.
3. *The Date of Composition.*
   a. The titles of the second collection, the authenticity of which cannot be disputed, names *Ezechias* (721–693 B.C.) as author of the *collections* and Solomon as the original author of the Proverbs contained in both collections; for the wording: *"These are also proverbs of Solomon,"* presupposes the Solomonic origin of the first collection, X, 1–XXII, 16.
   b. Since the titles of the appendices of the second collection were no longer understood by the LXX, we are justified in concluding that they were composed

a considerable time before the LXX version was made, although not by Solomon himself, as the inscriptions, *"words of Agur," "words of Lamuel,"* show.

III. **The Canonicity.**

1. The canonical character of the book is recognized by early ecclesiastical tradition. Theodore of Mopsuestia, however, doubted the canonicity of Proverbs because of their supposedly non-Jewish character.
2. The Synagogue tried to remove the book from the Jewish Canon because of the seeming contradiction in XXVI, 4–5 and the realistic language of chapter VII.

IV. **The Text.**

1. In comparison with the Hebrew original the LXX version shows many changes, additions, and repetitions.
2. The Vulgate text is based on the Massorah, but also contains LXX additions.

V. **Special Problems of the Book of Proverbs.**

1. The *similarity of Proverbs with Job.*
2. *Wisdom as the "tree of life,"* III, 18 (cf. Gen. V, 9).
3. *The hypostatized "wisdom."*
4. *The cosmopolitan character of Proverbs.*
5. *The religious and moral aspects of Proverbs.*

Literature: HUDAL, *Die religiösen und sittlichen Ideen des Spruchbuches,* 1914.

6. *The quotations from Proverbs found in the New Testament, e. gr.,* Hebr. XII, 5; James IV, 6; I Petr. IV, 8; Rom. XII, 20.

7. *The text of Proverbs.*

Literature: BAUMGARTNER, *Étude Critique sur l'État du Texte du Livre des Proverbes,* 1890.

8. *The date of Proverbs.*

Some modern critics date the book from Hellenistic times because of its linguistic peculiarities, its cosmopolitan standpoint, and its supposed relation to Eccli.

Literature: HUDAL, *op. cit.*

CHAPTER XVI

ECCLESIASTES

LITERATURE

GIETMANN, *Commentarius in Ecclesiastem et Cantic.*, Paris, 1890.
ZAPLETAL, *Liber Ecclesiastae*, Halle, 1908.
MCNEILE, *Introduction to Ecclesiastes*, Cambridge, 1904.
BARTON, *A Critical and Exegetical Commentary on the Book of Ecclesiastes*, Edinburgh, 1908.
PODECHARD, *L'Ecclésiaste*, Paris, 1912.

The book Ecclesiastes (קֹהֶלֶת, Ἐκκλησιαστής, Ecclesiastes, Coheleth) represents a collection of contemplations upon the vanity of the world. The real meaning of the title is in dispute. Probably the inscription "Coheleth" is derived from קָהַל (Hiphil) = to gather (the people) and therefore justifies the translation "Preacher." The sentences are composed without strict continuity. Because of the peculiar character of its moral and religious teaching, the book has always been ranked among the most difficult of the O. T. (Cf. S. Jerome's Preface to his Commentary upon Ecclesiastes).

I. Contents.

1. *Theoretical treatise on happiness,* I–VI, 11: Everything in this world is vain; therefore, lead a happy life.

2. *Practical instruction for a happy life,* VII, 1–XII, 8. For a relatively happy life it is recommended to think of the end, to love wisdom, and to perform works of mercy.
Conclusion, XII, 9–14: Enjoy life, but fear God.

II. Author and Composition.

1. The Jewish tradition ascribes the book to Solomon, claiming that he composed the Canticle in his youth, the Proverbs in his maturity, and Ecclesiastes in his old age.
2. The same view is held by ecclesiastical writers. S. Jerome, who doubted the Solomonic origin of Ecclesiasticus and Wisdom, felt certain of the Solomonic authorship of Proverbs, Ecclesiastes, and the Canticle. According to him Proverbs was written for young men, Ecclesiastes for men of mature age, the Canticle for the perfect man.
3. Since Hugo Grotius all non-Catholic and many Catholic authors deny the Solomonic origin of Ecclesiastes.
4. Modern critics deny even the unity of its authorship.
   a. Some say it is a fundamental treatise of a pessimistic Jewish philosopher, worked up by an Epicurean writer.
   b. Others regard it as a summary of various philosophical systems (dependent on

Epicurus and the Stoa, according to Pfleiderer).

5. **The Solomonic Authorship.**

a. Reasons for it:

α) The title of the book suggests Solomon: "The words of Ecclesiastes, the son of David, King of Jerusalem."

β) I, 12: "I became (ἐγενόμην) King over Israel in Jerusalem."

γ) The text of the book harmonizes with the personality of Solomon as we know it (his riches, wisdom, etc.)

b. Reasons against it.

α) Linguistic reasons: Many Aramaisms and neo-Hebraisms, which remind one of the Mishna, and the occurrence of Persian words are supposed to point to a later date.

β) Some texts seem to be incompatible with the assumption that the book originated in Solomonic times, *e. gr.*, IV, 13–16; V, 7; I, 16.

c. The arguments against the Solomonic origin do not seem to be conclusive. The linguistic argument hardly furnishes any definite proof, and the seemingly contradictory texts are too vague. To date the book about 300–200 B.C. is arbitrary.

III. The Canonicity of Ecclesiastes.

1. Among the Jews the canonicity of this book was doubted for a time because of seeming contradictions (*e. gr.*, II, 2; IV, 2 etc.) and the peculiar religious teaching that all creatures of God are vain. But Eccle. is contained in the Canon of the Talmud and in the LXX.
2. Ecclesiastical tradition recognizes the canonicity against Theodore of Mopsuestia, who denied it.

IV. The Text.

The Hebrew original is well preserved. The LXX offer an almost literal translation.

V. Special Problems.

1. *Is III, 19–21 opposed to the belief in the immortality of the soul?*

   Literature: Hugo, *Die Unsterblichkeitslehre im Buch Koheleth*, Z. k. Th., 1913.

2. *Does Ecclesiastes depend on Epicurus or the Stoa?*

   Literature: Zapletal, *Liber Ecclesiastae*, 1906.

3. *The unity of Ecclesiastes.*

   Literature: Bickell, *Der Prediger über den Wert des Daseins*, 1884.

4. *The moral and religious teaching of Ecclesiastes.* The key to the solution of the diffi-

culty is the ever recurring idea: All things are gifts of God and have to be used as such, *e. gr.*, II, 24, 26; II, 10, 17, 22 etc.

5. *The name "Coheleth."*

Literature: Joüon, *Sur le Nom de Qoheleth,* Biblica, 1921.

6. *The author and date of Ecclesiastes.*

Literature: Peters, *Ecclesiastes und Ecclesiasticus,* BZ., 1903.

CHAPTER XVII

THE CANTICLE OF CANTICLES

LITERATURE

HONTHEIM, *Das Hohe Lied*, Freiburg, 1908.
JOÜON, *Le Cantique des Cantiques*, Paris, 1909.
ZAPLETAL, *Das Hohe Lied kritisch und metrisch untersucht*, Freiburg, 1907.
DUSSAUD, *Cantique des Cantiques*, Paris, 1919.

The Canticle of Canticles (שִׁיר הַשִּׁירִים, ᾆσμα ἀσμάτων, *Canticum Canticorum*) is a wedding or love-song. The title is to indicate that it excels all other songs in beauty. It is not a collection of songs or fragments, but a uniform melodramatic poem. This uniformity is indicated by the repetition of certain phrases throughout the song, *e. g.*, II, 7; III, 5, V, 8, VIII, 4 etc. To the Jews the reading of the Canticle was forbidden before the thirtieth year of age.

I. Contents.

The topic of the Canticle is mutual love, described in alternating songs, sometimes by the lover, then again by the beloved. The persons are: the bridegroom, the bride Sulamith, a nobleman Aminadab, brothers of the bride, and girls of Jerusalem.

II. **Interpretation of the Canticle.**

1. The strictly literal interpretation regards the Canticle as a profane love song. As such it was classified by Theodore of Mopsuestia. This explanation was revived in the 16th century by the Jewish Biblicist Castellio. It is accepted at present by nearly all non-Catholic scholars. The strictly literal interpretation cannot be upheld as originally intended:
   a. A profane love song never would have been accepted into the Jewish Canon.
   b. The viewpoint of Theodore of Mopsuestia was condemned by the Second Ecumenical Council of Constantinople, A.D. 553.
   c. The patristic writers are emphatically against it (cf. Jerome, *Adv. Jov.* 1).
2. The *typical interpretation,* in use since the days of Honorius of Autun (+ 1153), accepts the description of carnal love as a type of the love of God for Israel, or the love of Christ for His Church, or the love of God (Christ) for the human soul. This explanation is inacceptable because the strictly literal sense is evidently supposed to be the primary meaning.
3. The only acceptable view is that the song was originally intended as an *allegory.* It was interpreted metaphorically by Origen. The O. T. and N. T. are familiar with such allegories, *e. g.,* Ezech. XVI, 1; XVII, 3–10;

Prov. IX; Eph. V, 23; II Cor. XI, 2. The relation of Jahveh to his chosen people used to be likened to that of a bridegroom to his bride; *e. g.,* Jer. II, 2; V, 7, etc.

Various expressions of this allegorical sense may be distinguished.

a. The Jews saw in the Canticle a description of the relation of Jahveh to Israel;

b. The Christian interpretation sees in it an image of the relation of Christ to His Church, or of God (Christ) to the human soul; or of Christ to His mother.

III. **Author and Composition.**

1. The Hebrew original, the LXX, and the Vulgate ascribe the Canticle to Solomon. The Jewish and ecclesiastical tradition was upheld until the Reformation.

2. Against the trustworthiness of this tradition no solid reason can be given. Characteristic of the Canticle are the many references to flowers, and Solomon (III Kgs. III, 32) was a lover of flowers.

3. To date the Canticle from Hellenic times, *i. e.,* about 300–100 B.C., will not do, for the linguistic argument (that the style points to a later time) is too subjective.

IV. **Canonicity.**

1. At the time of the Jewish Synod of Jamnia (about 100 A.D.), the canonicity of the Can-

ticle was assailed in certain Jewish quarters. Philo does not refer to it.

2. But, generally speaking, its canonical character was always recognized by Jewish as well as by Christian tradition.

V. Special Problems.

1. *The allegorical character of the Canticle.*

   Literature: Munz, *Die Allegorie des Hohen Liedes,* 1912.

2. *The melodramatic character of the Canticle.*

   Literature: Bruston, *Le Caractère Dramatique du Cantique,* Revue de Théologie et de Questions Religieuses, 1902.

3. *The Canticle in the Jewish interpretation.*

   Literature: Riedel, *Die Auslegung des Hohen Liedes in der jüdischen Gemeinde, etc.,* 1898.

4. *Are there in the Canticle parallels to modern Syrian marriage rites?*
5. *The date of the Canticle.*
6. *Is there a stylistic relation between the Canticle and Greek writers?*

   Literature: Fullerton, *Unitarian Review,* 1886.

7. *The Canticle in the Abyssinian Church.*
   The allegorical interpretation is there upheld.

   Literature: Euringer, *Das Hohe Lied bei den Abessyniern,* 1900.

CHAPTER XVIII

WISDOM

LITERATURE

Cornely, *Commentarius in Libr. Sapientiae,* Paris, 1910.
Gregg, *The Wisdom of Solomon,* Cambridge, 1909.
Lesêtre, *Le Livre de la Sagesse,* Paris, 1896.
Heinisch, *Die griechische Philosophie im Buche der Weisheit,* Münster, 1908.

The Book of Wisdom (Σοφία Σαλωμών, *Liber Sapientiae*) is one of the few books of the O. T. originally written in Greek. It is an encomium on Wisdom and an admonition to seek it. The author warns against the false philosophy and idolatry of the Pagans and makes propaganda for the Jewish religion amongst the heathen. Remarkable is the address to the κρίνοντες τὴν γῆν (I, 1), the βασιλεῖς (VI, 2), and the τύραννοι (VI, 9).

I. Contents.

1. *The didactic part, I–IX.* The nature of wisdom.
   a. Wisdom alone is the true source of happiness, I–V.
   b. The value of wisdom for rulers, VI–IX.
2. *The historical part, X–XIX.* The blessings of wisdom are shown in the history of Israel.

a. Israel was blessed under the guidance of wisdom, whereas the followers of idolatry were pursued by misfortune, X–XII.

b. The folly of idolatry, XIII–XV.

c. as evident from the plagues of Egypt, XVI–XIX.

II. Author and Composition.

The book pretends to be written by Solomon.

1. But Jerome already remarked (Preface to the *Libri Salomonis*): *"Alius pseudepigraphus, qui Sapientia Salomonis inscribitur . . . ipse stylus graecam eloquentiam redolet."* Solomon cannot be the author, for:

   a. The book is written from the Greek standpoint; it speaks of Hades, XI, 14 and of the Lethe River, XVI, 11; it compares the Manna with Ambrosia, XIX, 20; it contains references to Epicureanism and Stoicism.

   b. The Muratorian Fragment speaks of: *"Sapientia ab amicis Salomonis in honorem ipsius scripta."*

2. Neither can Philo be the author, as was concluded from *"ab amicis,"* supposed to be: "ὑπὸ φιλῶνος." Philo does not mention the book. Besides, the ideas and language of Wisdom differ from Philo's writings: Philo's idea of trichotomy of man, *materia* as the

source of evil, his extreme allegorical method, are all foreign to Wisdom.

3. The author was a Jew imbued with Hellenistic culture. The emphasis on Egypt in the book points to Egypt (Alexandria?) as his home.
4. *The Date.*

   The persecution mentioned II, 10, 13–22; XV, 14, etc., is usually accepted as pointing to the time of Ptolemy VII (145–116 B.C.) as the date of composition. But no more definite conclusion can be reached than that the book belongs to Hellenic times.

III. The Text.

1. The text was originally Greek, but is permeated by Hebraisms.
2. The modern view that W. was partly or entirely written in Hebrew, cannot be substantiated.
3. The text is best preserved in Cod. B = Vaticanus. The Itala text, contained in the Vulgate (for this book was not revised by Jerome) is considerably longer than that of the LXX.

IV. Canonicity.

1. The Book of Wisdom is not contained in the Hebrew canon.
2. But its canonical character is recognized by the LXX.
3. The ecclesiastical tradition practically always

admitted it; many Fathers ascribed the book to Solomon himself.

4. "Wisdom" is often quoted in the N. T., especially by St. Paul (Rom. I, 20–32 = Wisd. XIII, 1–9; Hebr. I, 1 f. = Wisd. VII, 22 f., etc.).

V. The Doctrines of the Book.

1. The formulation of the doctrines of Wisdom betrays the influence of the terminology of Greek Philosophy. VIII, 7 speaks of the four cardinal virtues in Stoic terms. The wisdom of VII, 22 has a non-Jewish character, etc.
2. The most important feature is that Wisdom appears personified.
3. This teaching evidently influenced N. T. writers, especially the Logos-doctrine of St. John.

VI. Special Problems.

1. *The Book of Wisdom and its relation to Greek philosophy.*

   Literature: Heinisch, *Die griechische Philosophie im Buche der Weisheit,* 1908.

2. *The nature of "Wisdom" in the Book.*

   Literature: Cf. Heinisch, *l. c.*

3. *The "Wisdom" of the Book and its relation to the Logos of St. John.*

Literature: HEINISCH, *Das "Wort" im Alten Testament und im alten Orient,* 1922.

4. *The Book of Wisdom and its relation to St. Paul.*

   Literature: GRAFE, *Das Verhältnis der paulinischen Schriften zur Sapientia Salomonis,* 1892.

5. *The text.*

   Literature: FELDMANN, *Textkritische Materialien zum Buche der Weisheit,* 1902.

6. *The poetical character of the book.*

   Literature: MARIÈS, *La Forme Poétique du Livre de la Sagesse,* Rb., 1908.

7. *The original language of the Book of Wisdom.*

8. *The relation of Wisdom to Ecclesiastes.*
   Some misunderstood points of Eccles. seem to be set right by "Wisdom."

9. *The author of Wisdom.*

CHAPTER XIX

ECCLESIASTICUS

LITERATURE

KNABENBAUER, *Commentarius in Libr. Ecclesiasticum,* Paris, 1902.
SCHECHTER-TAYLOR, *The Wisdom of Ben Sira,* Cambridge, 1899.
HART, *Ecclesiasticus, The Greek Cod. 248,* Cambridge, 1909.
LÉVY, *L'Ecclésiastique* (Hebrew), Paris, 1902.
PETERS, *Liber Ecclesiasticus Hebraice,* Freiburg, 1905.

The Book Ecclesiasticus, until recently known only in a Greek translation, is a collection of didactic sentences and rules of wisdom for practical life. The LXX name the book after the author, Σοφία Ἰησοῦ υἱοῦ Σειράχ. The purpose of the book is to exhort the Jews of the Dispersion to faithful observance of the Law and to true wisdom. No systematic order or disposition is observed. The title "Ecclesiasticus" is probably due to the fact that the book was used for catechetical instruction; possibly also to the custom of distinguishing it as *"ecclesiastical"* from the strictly *canonical* books (Cf. Rufinus, *In Symb.,* 38).

I. Contents.

Prologue, I: History of the composition. Nature and value of wisdom.

1. *Collection of proverbs of wisdom,* II–XLIII, 37.
   The fundamental idea: wisdom, which is the fear of God, is the basis of a moral life.
   The collection is interwoven with prayers and practical rules, and concludes with a hymn on God's greatness in creation.
2. *Praise of famous ancestors of the Jewish people,* XLIV–L, 23.
   Praise of the great heroes and ancestors.
   Special praise is given to the High Priest Simon (L).

Conclusion, LI: Thanksgiving for liberation from great persecutions.

II. Author and Composition.

1. The *author* of the Hebrew original is mentioned in the Prologue and L, 29 as Jesus, the son of Sirach, of Jerusalem. We have no further knowledge of his personality.
2. The *Greek translator* is his grandson (Prologue).
3. The *date* can be approximately determined.
   a. The Greek translator, grandson of Jesus Sirach, came into Egypt in the thirty-eighth year of Ptolemy Euergetes (170–116 B.C., his co-rulership included), *i. e.,* 132 B.C. The book was translated shortly after this date, *i. e.,* about 130 B.C.
   b. Since the original was written by the

grandfather of the translator, it is usually dated about 180 B.C. This date is confirmed by the mention of the High Priest Simon (L, 1), 219–199 B.C., and by the fact that the version of the LXX was completed at his time (Prologue). Besides, XXXV, 22–36 mentions that the Jews had gone through persecutions, which points to the time before the Maccabean period.

III. **The text.**

1. The original, written in Hebrew, was known to Jerome, in the tenth century, and in the Middle Ages. It was considered as lost until 1895–1900, when Schechter and other scholars recognized the Hebrew text of four MSS. (11–12th century) of a Synagogue in Cairo, as representing parts of Ecclesiasticus. Three-fifths of the original text have been recovered: III, 6–XVI, 26; XXV, 9–XXXVIII, 27; XXX, 11–XXXIII, 3; XXXIX, 15–LI, 30.
2. The LXX is a literal translation, but contains numerous additions. The order of the text is disturbed in all Greek MSS. (except 248) from XX, 24–XXXVI, 16.
3. The Itala text, contained in the Vulgate, is based on the Greek and has a number of additions.

4. The Peshittah shows dependence on the Hebrew original.

IV. Canonicity.

1. Ecclesiastical tradition has always recognized the book as canonical. The early Fathers quote it surprisingly often.
2. It is frequently cited by N. T. writers, *e. gr.*, James I, 19; I Tim. VI, 9, etc.
3. The Protestant Reformers did not admit its canonical character, as Eccli. was not contained in the Hebrew Canon. They were followed by practically all non-Catholics.

V. Special Problems.

1. *The authenticity of the Hebrew Ecclesiasticus.*

   Literature: König (against Margoliouth, who denied the authenticity), *Die Originalität des neulich entdeckten Sirachtextes,* 1899; The Hebrew text is edited by Peters, *Liber Jesu, Filii Sirach, Hebraice, etc.,* Freiburg, 1905.

2. *Eccli. and its relation to Greek philosophy.*
3. *The date of Eccli.*
4. *Eccli. and the Jewish tradition.*
5. *The second Prologue of Eccli.*

   Preserved in many Greek and some Latin MSS.; it is not authentic.

CHAPTER XX

THE SAPIENTIAL BOOKS IN GENERAL

Five books of the O. T. bear the special title of *"Libri Sapientiales."* They are: Job, Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus.

They dwell largely on the nature of the Σοφία = חָכְמָה and represent, therefore, a literature for themselves.

Wisdom is described:

1. *Objectively* as a quality of God, and thus it sometimes appears personified.
2. *Subjectively* as a virtue, *i. e.,* fear of God.

Special Problems:

1. *The relation of the Sapiential Books to Greek philosophy.*

   Literature: Heinisch, *Griechische Philosophie und A. T.,* 1914; Hudal, *Die religiösen und sittlichen Ideen des Spruchbuchs,* 1914.

2. *The interrelation of the Sapiential Books.*

   Literature: Peters, *Die Weisheitsbücher des A. T.,* 1914.

3. *The "Wisdom" in the Sapiential Books.*

   Literature: Göttsberger, *Die Weisheit Israels als Persönlichkeit,* 1910.

PART III

THE PROPHETIC BOOKS

CHAPTER XXI

THE PROPHETS IN GENERAL

LITERATURE

W. R. Smith, *The Prophets of Israel and their Place in History,* London, 1901.
Bruston, *Les Plus Anciens Prophètes,* Paris, 1907.
van Hoonacker, *Les Douze Petits Prophètes,* Paris, 1908.
Condamin, *La Mission Surnaturelle des Prophètes d'Israel, Études,* 1909.
König, *Das alte Prophetentum und die moderne Geschichtsforschung,* Gütersloh, 1910.
Buzy, *Les Symboles de l'Ancien Testament,* 1923.

1. The office of the Prophets was a religious institution of the Jewish people, beginning with Samuel and reaching down to the time of Nehemias (Vth century).
2. The various names for the prophetic office seem to indicate a development:
   a. Originally the prophet was called "Seer," חוֶֹה.רֹאֶה cf. I Sam. IX, 9;
   b. The later name is נָבִיא, LXX = προφήτης, Vulgate = *Propheta.*
   Whereas the former title (seer) describes the prophet as one who foresees and predicts things, the latter (prophet, from προ-φημι), may have a twofold meaning, either to predict something, or to speak in

somebody's (*i. e.,* God's) place. The biblical use of the word in its strict sense presupposes a double office of the prophet, to *predict* the future and to *proclaim the commands of God.*

3. The prophets, in the wider sense of the word, performed in practice a fourfold task:
   a. *A religious task.* They were the religious teachers of the Jews and the guardians of the purity of their religion.
   b. *A political task.* They were the advisors of the kings, participated as such in political affairs and wrote the annals of the kings (*e. gr.,* Isaias, Jeremias, Ezechiel).
   c. *A social task.* They were considered defenders of the poor and oppressed and guides in the needs of life.
   d. *A Messianic task.* They were the preachers and heralds of the Messianic age.

   It is evident that these duties distinguish the office of the prophet sharply from the pagan *mantic.*
4. The prophet's calling depended on the immediate choice of God. The office of the prophet was neither hereditary, nor necessarily permanent so far as the individual was concerned.
5. *The Schools of the Prophets.* Already in Samuel's time there flourished communities called "Schools of the Prophets." Such

schools existed in Ramatha, Bethel, Jericho, and Gilgal. But membership in such a school did not *eo ipso* imply the possession of prophetical gifts; it was only a preparation for the eventual calling by God. The title "false prophets" was probably applied at first to such pupils of the prophetical schools who claimed to be prophets without being called by God. The "true prophet" is supposed to be inspired by God; the "false prophet" speaks on his own authority.

6. The *dignity of the prophet* was not a privilege reserved to a class, but accessible to all. Isaias and Daniel were of royal descent; Jeremias and Ezechiel were priests; Amos was a shepherd.
7. The *prophetical activity* was manifested:
   a. either by preaching, accompanied by miracles;
   b. or by symbolic actions;
   c. or by writings, be it records of preaching or special prophetical works.
8. The language and style of the prophetical writings show *special characteristics:*
   a. frequent similes and parables;
   b. lack of chronological and logical sequence;
   c. poetical form in the majority of the prophetical books;
   d. combination of present history with the outlook towards the Messianic age.
9. The *representatives of O. T. prophecy.*

a. The Talmud speaks of forty-eight prophets and seven prophetesses.

b. The prophets who left writings are the four "major prophets": Isaias, Jeremias (Baruch), Ezechiel, Daniel; and the twelve minor prophets. Baruch was not in the Hebrew Canon. Daniel belonged to the so-called *Hagiographa.*

c. Besides the author-prophets a number of other prophets are known, *e. g.,* Samuel, Gad, Nathan, Achias, Elias, Elisaeus; also the prophetesses: Maria, the sister of Moses, Debborah, Hulda, the wife of Sellum, and the wife of Isaias.

d. The field of their activity was mostly Juda. Osee, Amos, and Jonas preached in Israel.

e. The exact chronology of the prophets is difficult to establish. Baruch, Ezechiel, Daniel were active during the captivity; Aggeus, Zacharias, Malachias after the captivity.

An approximate chronology of the author-prophets:

Abdias 845
Joel 800
Amos 780
Jonas 780
Osee 760
Michaeas 730
Isaias 738

Sophonias 637
Jeremias 625
(Baruch) 600
Nahum 630
Habacuc 615
Ezechiel 593
Daniel 600
Aggeus 520
Zacharias 520
Malachias 450

In the Hebrew canon the historical books of *Josue, Judges, I–II Samuel, III–IV Kings* are called "former prophets," probably because, according to tradition, these books were written by the prophet Samuel.

A. THE MAJOR PROPHETS.

CHAPTER XXII

ISAIAS (about 738–690)

LITERATURE

KNABENBAUER, *Erklärung des Propheten Isaias,* Freiburg, 1881.

OTTLEY, *The Book of Isaiah according to the Septuagint,* London, 1906.

CONDAMIN, *Le Livre d'Isaïe,* Paris, 1905.

SKINNER, *The Book of Isaiah,* Cambridge, 1917.

GINSBURG, *Isaias,* London, 1910.

GLAZEBROOK, *Studies in the Book of Isaiah,* Oxford, 1910.

DUHM, *Das Buch Jesaia,* Göttingen, 1914.

Isaias (יְשַׁעְיָה, Ἡσαΐας), called the son of Amos (not the prophet of this name), lived in Jerusalem. He was married and had two sons. In the year of King Ozias' death, about 738 B.C., he was called to the office of a prophet by a vision, ch. VI. Under Ezechias he was probably counsellor of the court. Very likely he was still alive at the beginning of the reign of Manasses (693). According to Jewish tradition Isaias was of royal descent and slain under Manasses as a martyr for his faith. Besides his prophecies he wrote a history of the kings Ozias and Ezechias; cf. II Par. XXVI, 22, XXXII, 32. Be-

cause of the explicit references of his prophecies to the Messiah and His kingdom he is called "the Evangelist of the Old Testament." *"Non tam propheta est dicendus quam evangelista"* (Jerome, *Praef. in Is.*).

I. **The Historical Background of Isaias' Activity.**

1. *Judah* was disturbed by religious disorders. Achaz closed the Temple and fostered idolatry. Ezechias restored the worship of Jahveh.
2. *Assyria* is fighting for the hegemony in Asia.
   a. Tigleth-Pileser invades Galilee and deports the tribe of Nephtali, about 745. Cf. IV Kgs. XV, 29.
   b. Destruction of Samaria by the Assyrians, B.C. 721.
   c. Defeat of Egypt by the Assyrians, about 720.
   d. Invasion of Palestine by Sennacherib, about 704.
   e. The fall of Babylonia, B.C. 689.
3. Under the Assyrian menace *Judah became a centre of politics:*
   a. Friendly relations were sought with Egypt; Isaias opposed them.
   b. A delegation from Merodach-Baladan of Babylonia appeared before Ezechias, about 712, for political purposes (against Assyria);
   c. A similar delegation came from the

Ethiopians with the same end in view. This time of great excitement witnessed the activity of Isaias.

II. The Contents of the Book of Isaias.

Introduction, I–VI, ch. VI: *Vision of Isaias.*

1. *Collection of prophecies,* VII–XXXV (*Background: Assyria*).
   a. VII–XII: Prophecies of the downfall of Israel, Syria, and Assyria.
      VII, 14–XII: The birth of Emmanuel and outlook upon Messianic times.
   b. XIII–XXVII: Prophecies *against various kingdoms* of Ezechias' time: Babylonia, Moab, Egypt, Edom, Arabia, Ethiopia.
      XXIV–XXVII: *Eschatological outlook:* the judgment of the world and the institution of the Messianic Kingdom in Jerusalem.
   c. XXVIII–XXXV: Prophecies opposed to the alliance with *Egypt* against Assyria.
      XXXIV–XXXV: *Eschatological outlook:* punishment of all the people; redemption of Israel.
2. *Historical section* on the time of Ezechias, XXXVI–XXXIX. It is written in prose (while the rest is poetical) and its substance is contained in IV Kgs. XVIII, 13–XX, 19.
   a. Invasion of Judah by Sennacherib, XXXVI–XXXVII.

b. Sickness and recovery of Ezechias, XXXVIII.

c. The delegation of Merodach-Baladan of Babylonia, XXXIX.

3. *The prophetical treatise,* XL–LXVI (*Background: Babylonia*).

a. XL–XLVIII: Vanity of idolatry; liberation of Israel from the Babylonian captivity; Cyrus the liberator; the fall of Babylonia.

b. XLIX–LVII: The "Servant of Jahveh" and the future hope of Israel; the suffering of the Messias.

c. LVIII–LXVI: The Messianic kingdom.

III. Authorship and Composition.

1. The contents of the book prove it to be a composite of prophecies of various times and occasions.

2. But the Jewish tradition always attributed the entire book to Isaias as author; Aben Esra (1167) was the first to deny it.

3. Modern critics (including some Catholics like Condamin, Holzhey, etc.) deny the integrity of Isaias. Their arguments are:

a. Sections of the first part, *e. g.,* XIII–XIV, 23; XXI, 1–10, XXIV–XXVII, etc., and especially the entire *third part XL–LXVI* cannot have Isaias as author, but must be the work of a so-called *Deutero-Isaias.*

Reasons:

α) The terminology of the prophecies and the allusions to events are such that they could be understood only at a later time, not in the age of Isaias;

β) The Babylonian Captivity is described as present, not as future; Cyrus appears to be a contemporary; the author addresses an audience that is actually and really in captivity;

γ) Style and language of XL–LXVI depart from the rest of the book;

δ) The ideas of this section also are different; whereas God appears here as the Saviour, the rest of the book emphasizes His justice; while here the "Servant of Jahveh" is a sufferer, the remainder speaks of a Messianic king of glory.

b. Some accept a *Trito-Isaias* for LV–LXVI;

c. Others attribute the *Ebed-Jahveh* songs to a writer of the 5th or 6th century B.C.

4. *Arguments against the critical contentions:*

a. The notion of prophecy does not include a complete understanding of the prophet by his immediate and contemporary audience.

b. The description of the Babylonian Captivity does not militate against the authorship of Isaias as long as the pos-

sibility of prophecy is upheld in principle.

c. Interwoven with the description of the Captivity are minatory prophecies, which would be out of place if addressed to hearers in actual captivity.

d. The description of the conditions in Judah (cf. LV–LVII) demands a *pre-exilic* author, living in *Palestine*.

e. The linguistic difference of XL–LXVI as compared with the bulk of the book can be explained by the strictly prophetical and largely eschatological character of this section. But characteristic phrases of this part are found in every other part of the book, *e. g.*, "the Holy one of Israel."

f. Pre-exilic prophets (Jeremias, ch. X; Sophonias, ch. II) refer to Is. XL ff.

g. Eccli. XLVIII, 27: "With a great spirit he [Isaias] saw the things that are to come to pass, etc." refers to chs. XL–LXVI and confirms the authorship of Isaias.

h. The N. T. quotes eleven passages of XL–LXVI as authentic words of Isaias.

i. The LXX attributes the entire book to Isaias.

j. It may be added that Josephus (Ant. XI, 1) relates that Cyrus knew of the prophecy uttered long before his time and was moved by it to free the Jews.

IV. The Text.

The Massorah in numerous places differs from the LXX text.

V. Special Problems of Isaias.

1. *The Integrity of Isaias.*

Literature: Pope, *The Integrity of the Book of Isaias,* Irish Quart. Rev., 1901; Hoonacker, *Questions des ch. 40ss.* Rb., 1910; Maclaren, *Isaiah, chs. XLIX–LXVI,* 1906.

2. *The Ebed-Jahveh songs* (cf. XLII–LIII).

Literature: Workman, *The Servant of Jehovah,* 1907; Hoonacker, *L'Ebed Jahve,* Rb., 1909; Fischer, *Is. 40–55 und die Perikopen vom Gottesknecht,* 1916; Gunkel, *Ein Vorläufer Jesu,* 1922.

3. *Isaias and his Time.*

Literature: Breme, *Ezechias und Sennacherib,* 1906.

4. *The Prophecy of IX, 1–7.*

Literature: Kennel, J. th. St., 1906; Zorell, *Vaticin. Messian.,* Biblica, 1921.

5. *The text of Isaias.*

Literature: Ginsburg, *Isaias Diligenter Revisus,* 1910.

VI. Decree of the Biblical Commission, June 29th, 1908.

1. Isaias contains real prophecies, not *"vaticinia post eventum"* or conjectural predictions

made according to the conditions of his time.

2. The modern theory that the prophets did not predict the far-off future contradicts the Messianic and eschatological prophecies and the common opinion of the Fathers.
3. The prophecy of the Babylonian Captivity (XL–LXVI) does not demand a denial of the authorship of Isaias and its attribution to an unknown seer living among the exiles. A prophet can address a future audience.
4. The linguistic argument against Isaias' authorship of this section does not justify the supposition of a plurality of authors.
5. The theory of two or more authors for Isaias is untenable.

CHAPTER XXIII

A. JEREMIAS (625–)

LITERATURE

KNABENBAUER, *Commentarius in Jeremiam Prophetam,* Paris, 1889.

A. RAMSAY, *Studies in Jeremiah,* London, 1907.

DRIVER, *The Book of the Prophet Jeremiah,* London, 1916.

CORNILL, *Das Buch Jeremia erklärt,* Leipzig, 1905.

CONDAMIN, *Le Livre de Jérémie,* Paris, 1920.

BINNS, *The Book of the Prophet Jeremiah,* Westm. Commentary), London, 1919.

VOLZ, *Studien zum Text des Jeremias,* Leipzig, 1920.

Jeremias (יִרְמְיָהוּ, Ἱερεμίας) was the son of the priest Helcias of Anathoth, of the tribe of Benjamin. He was called to the prophetical office in the thirteenth year of Josias (about 625). At the royal court in Jerusalem he actively supported the religious reforms of Josias, Joachaz, Joakim, Jechonias, and Sedecias (638–587). He witnessed the fall of Jerusalem (587) and lived in Babylon and Egypt for a number of years after this catastrophe.

After the death of Josias in the battle of Megiddo (607), Jeremias composed the "Lamentations." Cf. II Par. XXXV, 25.

In the fourth year of Joakim (604) he dictated his prophecies to his secretary Baruch, who read them in the Temple in the following year (603). By com-

mand of the king the book was burned and the prophet procured a new edition with additions (cf. XXXVI, 32). After the destruction of Jerusalem (587), Jeremias was free to stay in Palestine or Babylon. He went to Mispa, to the Chaldean governor Godolias. When the latter was murdered, Jeremias was brought to Egypt. The end of his life is surrounded with legends. According to one tradition (Pseudo-Epiphanius), he was stoned by his own countrymen; another says he died in Babylon.

I. The Historical Background of Jeremias' Activity.

1. The reign of Manasses (693–39) was a period of religious collapse. The restoration fell upon the shoulders of Josias 638–608 and Jeremias.
2. After the fall of Ninive (606) the Neo-Babylonian Empire became a menace to Judah.
3. Jeremias foresaw the danger and warned his people. He prophesied seventy years of captivity in Babylonia.
4. During the hostilities against Egypt, Joachaz, the son of Josias, fell into the hands of the Pharaoh Nechao, 607.
5. 597, the first siege of Jerusalem by Nabuchodonosor; deportation of Joachin to Babylon.
6. 587, the fall of Jerusalem; Sedecias captured and blinded.

II. The Text.

1. The LXX-text of Jeremias is considerably shorter than the Massorah-text, *i. e.*, by about 2700–2800 words. Entire sections are missing in the Greek version. Besides the LXX-text differs in the order of the chapters and the arrangement of the contents. The prophecies of XLVI–LI in the Massorah-text in the LXX follow immediately after XXV, 13.
2. Moreover we find in the Massorah as well as in the LXX-text neither systematic order nor strict chronology. Numerous repetitions disturb the sequence.
3. Two reasons are advanced to account for this condition.
   a. Origen (*Ep. ad Afr.*) conjectured that there were two Hebrew editions,—one the basis of the present LXX-text; the other the foundation of the present Massorah-text. This supposition seems to be confirmed by the fact that the LXX rendering is very faithful wherever the Massorah-text has a parallel.
   b. Modern critics incline to attribute the differences in the text to negligence on the part of the Greek translator. This supposition, however, is not convincing.

III. Contents.

It is difficult to give an outline of the contents because of the lack of systematic order. According to the Hebrew text the following synopsis may be proposed:

Introduction I. The prophet's calling.

1. The prophecies of the time of *Josias,* I–XX.
   (Symbolic actions and prophetical warnings.)
2. Prophecies of *different periods* until the fall of Jerusalem, XXI–XXXIX.
   In substance they refer alternately to the times of Sedecias and Joakim.
3. Prophecies after the *Fall of Jerusalem,* 587, XL–XLIV.
   Freedom of the prophet Jeremias in Mispa. Murder of Godolias.
4. A prophecy *for Baruch,* XLV.
5. *Minatory prophecies* against non-Jewish nations, XLVI–LI.
   L–LI against Babylon.

Appendix LII. Historical summary: Fall of Jerusalem. The murder of captives. Liberation of Joachin. Cf. IV Kgs. XXIV, 18–XXV, 30.

IV. Author and Composition.

1. It is evident from the outline of the contents that Jeremias presents a composite of various prophecies.

2. The prophecies and historical sections given in the first person undoubtedly are from the pen of Jeremias himself.
3. The final collection and redaction of the book is the work of the prophet's secretary, Baruch, who inserted additions and modifications of his own. Cf. XXXVI, 4, 32.
4. Since the delivery from captivity is not mentioned, the final redaction must have taken place before 538 B.C., and after 561, since the release of Joachin is recorded.

Attitude of Critics.

1. The integrity of the Book is denied by non-Catholics; and various parts of it are alleged to be interpolations.
2. The final redaction is dated by some critics as late as the 2nd century B.C. (Cornill). The reasons given for both these opinions are insufficient.

V. The Canonicity.

1. The canonical character of the Book of Jeremias is recognized by the Jewish tradition. Jeremias is quoted by Daniel, IX, 2 and Eccli. XLIX, 8–9.
2. The New Testament also quotes him: Matth. II, 18 (Jer. XXXI, 15 preserved only in Hebrew); Hebrew VIII, 9 (XXXI, 32 preserved only in the LXX).

VI. **Special Problems of Jeremias.**

1. *The Text.*

   Literature: Volz, *Studien zum Text des Jeremias,* Leipzig, 1920.

2. *The Integrity of Jeremias.*
3. *Jeremias and His Time.*

   Literature: Riessler, *Jeremia und seine Zeit,* Münster, 1914.

4. *The Messianic teaching of Jeremias,* III, 17–19; XVII, 24–26, etc.
5. *Jeremias and Deuteronomy.*

   Certain affinities of style with Deuteronomy gave rise to the theory that Deuteronomy was composed during the time of Jeremias.

6. *The New Covenant in Jeremias, ch. XI.*

   Literature: Moulton, *The New Covenant in Jeremiah,* Expositor, 1906.

7. *Did Jer. VII, 22–23 Strive to Abolish the Sacrifice?*

   Literature: Baxter, *"Smooth Stones out of the Brook,"* Princ. Theol. Rev., 1921. (Cf. Kennet, *Deuteronomy and the Decalogue,* Cambridge, 1920: Jeremias strives to abolish sacrifices and external formalities in order to introduce an *inner religion.*)

B. LAMENTATIONS

LITERATURE

Cf. Jeremias. Also:

Schneedorfer, *Die Klagelieder des Propheten Jeremias, Wien,* 1903.

KNABENBAUER, *Commentarius in Lament. et Baruch*, Paris, 1891.

In the LXX, the Vulgate, and the Peshittah the book of Jeremias is followed by five poems on the fall of Jerusalem, called by the LXX θρῆνοι, by the Vulgate: *Threni, id est Lamentationes Jeremiae Prophetae.* In the Hebrew text they are placed among the *Hagiographa* after Ruth. The Talmudic title is קינות = Lamentations.

I. **Contents:**

Poem I–II: Mourning over the fall of Jerusalem.
Poem III: God is just, but will show his mercy again.
Poem IV: The nations will be punished.
Poem V: Prayer for Israel.

II. **Author and Composition.**

1. There is no sufficient reason to deny the authorship of Jeremias.
   a. The preface of the LXX expressly states that Jeremias composed the poems after the fall of Jerusalem.
   b. The contents of the threnodies postulate an eyewitness of the catastrophe.
   c. Style and language resemble that of Jeremias.
   d. Jewish and ecclesiastical tradition name Jeremias as the author.

e. Josephus (*Ant.* X, 5, 1) asserts that Jeremias composed the poems after the death of Josias, B.C. 608. This statement is based on II Par. XXXV, 25. But the "Lamentations" have no reference to the death of Josias.

2. Contemporary criticism, without objective reasons,
   a. either denies the authorship of Jeremias entirely,
   b. or limits it to Thren. I–II–IV,
   c. or dates IV–V at the time of the Maccabees,
   d. or affirms a dependence of Jer. II and IV on Ezechiel.

III. Literary Form of the Lamentations.

The Lamentations belong to the poetical compositions of the Old Testament and are written in alphabetical acrostics, except ch. V.

a. I–II–IV have the simple alphabetic acrostic, Aleph-Beth, etc.

b. III has the threefold acrostic, Aleph-Aleph-Aleph; Beth-Beth-Beth, etc.

IV. Canonicity.

The canonicity of Lamentations was practically always recognized; but:

1. Since they were as a rule added to the Book of Jeremias, they are seldom expressly men-

tioned in ecclesiastical catalogues (*e. g.*, that of Trent).

2. In the Hebrew text they are placed among the *Hagiographa.*

3. Originally they had their place after Jeremias, as is evident from the LXX, Jerome, Origen, etc.

V. **Special Problems.**

1. *The Author of Lamentations.*

2. *The Poetical Form of Lamentations.*

Literature: CONDAMIN, *Symmetrical Repetitions in Lamentations,* J. th. St., 1905.

C. BARUCH.

LITERATURE

KNABENBAUER, *Commentarius in Lamentationes et Baruch,* Paris, 1891.

Baruch (Βαρούχ), a son of Nerias, was the secretary of Jeremias. After the destruction of Jerusalem he followed him to Mispa and later to Egypt. Cf. Jer. XXXVI, 9, 32; XLIII, 3, 6; XLV, 1.

I. **Contents.**

Introduction, I, 1–14: Baruch reading his prophecy to the captives of Babylonia.

1. Repentance and prayer of the exiles, I, 15–III, 8.

2. Exhortation of the exiles, especially to wisdom, III, 9–IV, 4.

3. Consolation of the exiles through the hope of return, IV, 5–V, 9.

II. Text.

1. The prophecy of Baruch, originally written in Hebrew, is now preserved in Greek only. The numerous Hebraisms betray the original language.
2. On the Greek version are based: the Itala, the Peshittah, and the Syrohexaplaris.
3. The Vulgate text has a sixth chapter, containing a letter of Jeremias to the captives of Babylonia. The LXX give this letter separately after the Lamentations.

III. Author and Composition.

1. There is no reason why the authorship of Baruch should be challenged.
2. The letter in Ch. VI is to be attributed to Jeremias, as is evident from its language and contents, and confirmed by tradition (Euseb., *H. E.*, VI, 25).
3. Critics, for no objective reason, have evolved various theories about Baruch:
   a. Some accept a Greek original either for the entire book or for parts of it;
   b. Others refer the book to the destruction of Jerusalem by Titus.
   c. Others assign it to the second century B. C.

d. Others maintain a dependence of some of its parts on Daniel, ch. IX.

e. The letter in ch. VI, according to some critics, was originally composed in Greek, at the time of the Ptolemies.

IV. **Canonicity.**

1. The canonicity of Baruch is acknowledged without dissent by ecclesiastical tradition (quotation in the Fathers). That it is not separately mentioned in the oldest lists of the canon is due to the fact that the Book of Baruch, because of the author's intimate relation to Jeremias, went under the name of this latter prophet.
2. Protestants deny the canonicity of Baruch.

V. **Special Problems.**

1. *The Author of the Book.*
2. *The Original Language.*
3. *The Letter of Jeremias in Baruch.* (Cf. Eusebius, *H. E.,* VI, 25).
4. *The Personification of Wisdom in Baruch,* III, 9–IV, 4.
5. *The Messianic Character of Baruch,* III, 37.
6. *The Canonicity of Baruch.*
7. *Was Balthazzar the Son of Nabuchodonosor,* (I, 12)?
8. *VI, 2, The "Seven Generations" of the Captivity.* Instead of *seventy years* of exile, like Jeremias, Baruch speaks of *seven generations.*

CHAPTER XXIV

EZECHIEL (593–570)

LITERATURE

Knabenbauer, *Commentarius in Ezechielem Prophetam,* Paris, 1907.

Toy, *The Book of the Prophet Ezekiel,* London, 1904.

Redpath, *The Book of Ezekiel,* London, 1907.

Jahn, *Das Buch Ezechiel auf Grund der LXX,* Leipzig, 1905.

Ezechiel, (יְחֶזְקֵאל, Ἰεζεκιήλ), the son of Buzi, of priestly stock, was deported to Babylon together with King Joachin, in 598 B.C. His wife accompanied him and died in the ninth year of the Exile. He owned a house on the Chobar River. In the fifth year of the deportation (593) he was called to the prophetical office by a vision (I, 1–III, 21). His last dated prophecy is from the twenty-seventh year of the Exile, *i. e.,* 571 (cf. XXIX, 17). The end of his life is surrounded by legends.

I. The Historical Background of Ezechiel's Activity.

1. Ascendancy of the Neo-Babylonian empire after the fall of Assyria.
2. The Jews are defeated by Nabuchodonosor II, who deported Joachin to Babylon.
3. Jerusalem still exists, but Ezechiel foresees the fall of the city.

II. The Contents.

Introduction, I, 1–III, 21. The inaugural vision of the prophet (cf. a similar vision in Isaias).

1. The symbolical description of the *fall of Jerusalem,* III, 22–XXIV, 27; the sin of Jerusalem is described by various symbols. Only those marked with the letter ה will be saved.
2. Minatory prophecies against the *pagan nations,* XXV–XXXII (*i. e.,* Amon, Moab, Edom, Egypt, Tyre, and Sidon).
3. Prophecy of the *restoration of the Theocracy,* XXXIII–XLVIII.
   a. God demands *penance,* XXXIII–XXXIX. He will send the "Servant of David" as good shepherd (XXXIV). The vision of the field of dry bones (XXXVII). Triumph of God over Gog and Magog (XXXVIII).
   b. *The new kingdom of God,* XL–XLVIII, XLIV: rules for the priests and Levites; XLV–XLVI: rules for the sacrifices and feasts.
      XLVII–XLVIII: description of the land. The name of the city is: *"the Lord is there."*

III. Author and Composition.

1. The author of the book, as evinced by its contents and the use of the first person in the representation, is the prophet Ezechiel. Al-

though the author generally employs prose, his style is often highly poetical. Especially remarkable is the consistent use of symbols, symbolic actions, visions, and stereotyped formulae.

IV. Canonicity.

1. Jewish tradition always recognized the canonical character of Ezechiel. The rabbis at the time of Gamaliel I tried in vain to consign Ezechiel to the apocrypha. The reading of the vision, ch. I, was allowed only to persons of mature age by the Kabbala. Ezechiel is quoted Eccli. XLIX, 10.
2. In the N. T. Ezechiel is frequently quoted by the author of the Apocalypse.
3. Ecclesiastical tradition unanimously favors the canonicity of the book.

V. The Text.

1. The Hebrew text shows Aramaic influence.
2. The translation of the LXX is probably the work of several authors.

VI. Special Problems.

1. *The "Servant of David" and the Messianic Hope in Ezechiel.*
2. *The Formula "Son of Man" in Ezechiel.*
3. *The Vision of God.*

Literature: Dürr, *Ezechiels Vision von der Erscheinung Gottes* (Kap. 1 and 10), etc., Münster, 1917.

4. *The Liturgical Rules of XLIV–XLVI and Leviticus.*

   Literature: Baxter, Princ. Theol. Rev., 1921 ("Smooth Stones, etc.").

5. *The supposed Dependence of P (Priest-code) on Ezechiel.*

   The absurdity of the supposition is shown by Baxter, *"Smooth Stones out of the Brook,"* Princ. Theol. Rev., 1921.

6. *The* Βάαλ τετράμορφος *in Ezechiel.*

   Literature: Landersdorfer, Der Βάαλ τετράμορφος *und die Kerube des Ezechiel,* Paderborn, 1918.

7. *The Symbols in Ezechiel.*

   Literature: Buzy, *Les Symboles Prophétiques d'Ezéchiel,* Rb., 1920; Buzy, *Les Symboles de l'Ancien T.,* Paris, 1923.

CHAPTER XXV

DANIEL (600–535)

LITERATURE

KNABENBAUER, *Commentarius in Danielem Prophetam,* Paris, 1907.

DYNELY-PRINCE, *A Critical Commentary to the Book of Daniel,* London, 1899.

BAYER, *Danielstudien,* Münster, 1912.

WILSON, *Studies in the Book of Daniel,* New York, 1917.

Daniel, (דָּנִיֵּאל, Δανιήλ), of royal stock (I, 3), was deported as a boy, to Babylon by Nabuchodonosor under King Joakim (about 604). He was educated at the court of Babylon and enjoyed great authority on account of his wisdom and his prophecies. He was still living in the third year of Cyrus (X, 1), *i. e.,* 535 B.C. The end of his life is embellished with legends.

I. The Text.

1. We distinguish
   a. *The proto-canonical parts,* I–III, 23; III, 91–XII. They are partly written in Hebrew: I, 1–II, 4; VIII, 1–XII; partly in Aramaic: II, 4b–III, 23; IV, 1–VII, 28.
   b. *The deutero-canonical parts,* III, 24–90; XIII–XIV. They are preserved in

Greek only. A number of scholars consider Greek as the original language. But the fact that Symmachus and Theodotion made *translations* of these parts (cf. Origen, *Ep. ad. Afr.,* II) points to a Hebrew original. It is doubtful whether these portions originally formed separate and independent sections of, or if they were one unit with, Daniel. The LXX places one deutero-canonical section within the Book of Daniel (III, 24–90); the two other sections are provided with special headlines ("Susanna;" "Bel and the Dragon") and attached to the end of the book.

2. The LXX-text of the whole book of Daniel is preserved only in the Codex Chisianus (9th–11th century). The text was at an early date supplanted by Theodotion's version.
3. The deutero-canonical parts in the Vulgate follow Theodotion's translation.

II. Contents.

Introduction: Daniel's education; his fidelity to the Law, ch. I.

1. *Five historical events in the Life of Daniel, II–VI.*
   a. The first dream of Nabuchodonosor (the four kingdoms and the kingdom of God), II.

b. Daniel's friends in the furnace (their canticle: *"Benedicite"*), III.
c. The second dream of Nabuchodonosor, IV.
d. The crime of Balthazzar and the mysterious writing on the wall, V.
e. Daniel as governor; accused and thrown into the lion's den, VI.

2. *Four visions, VII–XII.*
   a. VII. The vision of the four beasts. (In the first year of Balthazzar.) "One like the *Son of Man*" before the "Ancient of Days," VII, 13.
   b. VIII. The fight between the ram and the goat (in the third year of Balthazzar), describing the overthrow of the Medo-Persian empire (ram) by the Greek empire (goat).
   c. IX. The vision of the seventy weeks of years (in the first year of Darius the Mede). There remain seventy "weeks of years" until the arrival of the "Saint of Saints."
   d. X–XII. The apparition of the angel on the Tigris (in the third year of Cyrus). The reference is to the wars of the Ptolemies and the Seleucidae. Tyranny of Antiochus IV Epiphanes. Michael the patron of the Jews.

3. *The deutero-canonical parts.*
   a. The song of the three children in the furnace, III, 24–90.

b. The history of Susanna, XIII.

c. The history of Bel and the dragon; Daniel in the lion's den, miraculously fed by Habacuc, XIV.

III. Author and Composition.

1. According to tradition, confirmed by the contents and style of the book, the author is the prophet Daniel.

a. Although the Jewish tradition, because of the Aramaic sections, generally ranked the book of Daniel amongst the *Hagiographa,* its authentic character was admitted. The LXX and Josephus (cf. *Ant.,* XI, 8) place Daniel directly among the prophetical books. I Macc. II, 59–60 refers to Dan. III, 50 and VI, 22.

b. The New Testament recognizes this tradition by quoting Dan. IX, 27; XII, 11 under the formula *"dictum est a Daniele propheta"* (cf. Matth. XXIV, 15).

c. Ecclesiastical tradition is unanimous in attributing the authorship to Daniel. The deutero-canonical parts were favorites in early Christian times (catacombs).

d. Daniel himself speaks throughout the book. Ch. VII expressly states that Daniel carried out the divine command to write down his prophecies; cf. also VIII, 26; XII, 14.

e. The Babylonian conditions are described

as only an eye-witness could describe them. Many statements of the book are now confirmed by the discovery of cuneiform inscriptions, *e. g.*, the title "King of Kings," the punishment by fire or condemnation to the lions. Some difficulties, however, are not yet cleared away.

f. The interchange of Aramaic and Hebrew conforms to the linguistic evolution of the 7th–6th century. The author knew both languages.

2. *Modern criticism pronounces against Daniel's authorship.*

a. The first to deny it was Porphyrius (303 A.D.), who called the book of Daniel a forgery of the time of Antiochus IV Epiphanes, 175–164.

b. The denial was revived in the Middle Ages by Uriel Acosta (1647) and Spinoza (1697).

c. At present most non-Catholic interpreters place Dan. after the insurrection of the Maccabees, assuming that the author deliberately archaized his narrative. At all events, they say, he was not quite familiar with Babylonian history. The historical trustworthiness of his book is either entirely denied or limited to a few fragments.

Reasons:

α) The post-exilic prophets do not know Daniel.

β) The time from Cyrus to Alexander is treated very superficially, whereas the period from the Seleucidae to the Ptolemies and Maccabees is recorded, not after the manner of a prediction, but as actual history.

γ) The Hebrew is not like that of the older prophets, but a later development, as in Ecclesiastes.

δ) Also the Armaic is of a later, namely, the western Palestinian type.

ε) The numerous Persian and Greek words point to the period of Persian-Greek domination, whereas the texts of the time of Nabuchodonosor, recently discovered, do not show any traces of that idiom.

ζ) Again the doctrine of the angels and the resurrection postulates a later date.

η) Recent discoveries do not bear out certain statements of Daniel. Thus *Balthazzar* was not the son of Nabuchodonosor, as Daniel says (II, 11, 13 etc.), but of Nabonidus. Besides Balthazzar was not a king, but only a prince. Darius the Mede is not known as

the successor of Balthazzar, as Daniel suggests, VI, 1. The siege of Jerusalem in the third year of Joakim (I, 1) is not known from other sources.

θ) The author of Ecclesiasticus (ch. XLIX) does not mention Daniel.

3. *Arguments against the Critical Objections.*

a. The argument from the silence of the later prophets, even if it were legitimate, would not be decisive. As a matter of fact Daniel is known to Nehemias, I, 5 (Dan. IX, 4) and to I Macc. II, 59–60 (Dan. VI, 22).

Eccli. does not mention Esdras, his importance for Israel's history notwithstanding.

b. The argument against the prophetic description of the period of the Ptolemies and Maccabees rests on the *a priori* denial of the possibility of real prophecy.

c. The linguistic argument is precarious; our knowledge of the relative development of Aramaic and Hebrew is not sufficiently exact. The use of Persian and Greek words would merely reflect a lively interrelation between Persia, Babylonia, and the Greek world. Cf. Wilson, *Scientific Bibl. Criticism,* Princ. Theol. Rev., 1919.

d. The argument from the doctrine of the

angels and the resurrection is inconclusive.

e. The difficulties concerning Darius the Mede and Balthazzar receive some light from Josephus, who (*Ant.*, X, 11, 4) calls Darius the Mede a kinsman of Cyrus, who had another name among the Greeks. Balthazzar is identified with Naboandelus (= Nabonidus; *Antiqu.*, X, II, 2). According to the monuments, Nabonidus had a son by the name of Balthazzar, and it may be assumed that אב — (Dan. V, 11) = *pater*, does not mean "father" in the strict sense, but "ancestor."

f. A siege of Jerusalem in the third year of Joakim may be conjectured from IV Kgs. XXIV, 1 ff.

IV. The Character of Daniel.

1. Daniel is mainly an apocalyptic prophecy, different from all the others.
2. The Psalter was well known to Daniel. Cf. III, 40; III, 28–45 etc.
3. The arrival of the Messianic kingdom is defined not as an event after the captivity (as in the other prophets), but after "seventy weeks of years."
4. The Messiah is described as coming, not for the Jews alone, but for all mankind.

V. Canonicity.

Cf. above: Author and composition.

VI. Special Problems of Daniel.

1. *The Date of Daniel and the Cuneiform Inscriptions.*

   Literature: Jastrow, *Die Religion Babyloniens und Assyriens,* 1905; Wilson, *The Origin of the Ideas of Daniel,* Princ. Theol. Rev., 1923.

2. *The Messianic Character of Ch. IX.*
   The Fathers unanimously refer the chapter to the Messiah.

   Literature: Lagrange, *Les Prophéties Messianiques de Daniel,* Rb., 1904.

3. *The Resurrection in Daniel,* XII.
4. *The Angelology of Daniel,* IV, 10 etc.
5. *The "One like the Son of Man,"* Dan., VII, 13.

   Literature: Tillmann, *Der Menschensohn,* 1907.

6. *The Deutero-Canonical Portions of Daniel.*

   Literature: Daubney, *The Three Additions to Daniel,* Cambridge, 1906.

7. *The "Seventy Weeks of Years."*

   Literature: Buzy, *Les Symboles de l'Ancien T.,* Paris, 1923.

9. *Balthazzar;* cf. p. 204.

Literature: DOUGHERTY, *New Cuneiform References to Belshazzar, Journal Am. Orient. Soc.*, 1919.

10. *The Background of Daniel.*

Literature: WILSON, *The Background of Daniel,* Princ. Theol. Rev., 1924.

B. THE MINOR PROPHETS

LITERATURE

KNABENBAUER, *Commentarius in Prophetas Minores,* Paris, 1886.

VAN HOONACKER, *Le Douze Petits Prophètes,* Paris, 1908.

CHAPTER XXVI

OSEE (760(?)–735)

LITERATURE

RYCHLAK, *Commentarius in Librum Osee Prophetae,* Krakow, 1897.

HARPER, *A Critical and Exegetical Commentary on Amos and Hosea,* Edinburgh, 1905.

VAN HOONACKER, *Notes d'Exegèse sur Osée,* Rb., 1907.

Osee, (הוֹשֵׁעַ, Ὡσηέ), the son of Beeri, belonged to the northern kingdom (I, 2), where he labored under Jeroboam II (783–43) and his successors. Jerusalem and the Temple are not mentioned in his writings.

I. Historical Background of Osee's Activity.

1. The moral and religious conditions in Israel were alarming.
2. Likewise the political disorders, some hoping for help in the national distress from Assyria, some from Egypt.
3. It is not probable that the prophet saw the fall of the northern kingdom (721). The pas-

sages III, 4; VII, 3 etc. have no reference to it.

II. Contents.

1. *The defection of Israel* from Jahveh is called adultery, I–III.
   This idea is described in the symbolic marriage of Osee with Gomer, a worshipper of Baal.
2. *Israel's punishment,* IV–XIV.
   Prophecies against the evils of the time: immorality, idolatry, friendship with Assyria. Penance will bring about a better future.

III. Text and Language.

1. The book is chiefly poetical II, 4–XIV, only I and III being written in prose.
2. The language abounds in symbols and similes.

IV. Author and Composition.

1. The authorship of Osee is generally accepted.
2. The date may be determined by the facts that,
   a. according to VIII, 10, Manahem renders tribute to Tigleth-Pileser (about 738). (Cf. IV Kgs. XV, 19–20.) Hence the expedition against Phacee (732) had not yet taken place.
   b. Galaad is still a part of the Northern Kingdom (XII, 11 ff); but since 732 Galaad and Nephtali were subject to Tigleth-Pileser III.

It is therefore not probable that the prophet wrote after 735 B.C.

V. **Special Problems.**

1. *The Marriage of Osee with Gomer:* Is it a Historical Fact or a Symbolic Fiction?
   Literature: KNABENBAUER, *Comm.*

2. *Osee's Relation to the Mosaic Law* (especially Deuteronomy).

3. *The first Three Chapters.*

   Literature: HUMBERT, *Les Trois Premiers Chapitres d'Osée,* Paris, 1918.

4. *The Symbols in Osee.*

   Literature: BUZY, *Les Symboles d'Osée,* Rb., 1917; BUZY, *Les Symboles de l'Ancien T.,* Paris, 1923.

CHAPTER XXVII

JOEL (800–)

LITERATURE

GAEBERLIN, *The Prophet Joel,* London, 1910.
HALÉVY, *Le Livre de Joël,* Rev. Sémitique, 1908.
HOW, *Joel and Amos,* Cambridge, 1910.
HENNESSY, *Joel, Obadiah, Jonah, and Malachi,* Cambridge, 1919.

Joel, (יוֹאֵל, Ἰωήλ), was the son of Phatuel, possibly a priest. His field was in Judea and Jerusalem, as the reference to Jerusalem II, 3 seems to indicate.

Joel is quoted by Amos I, 2 (Joel III, 16), IX, 15 (Joel III, 18). Since Amos was living in the days of Ozias (789–38) and Jeroboam II (783–743), the beginning of Joel's prophecy may be dated about 800 B.C.

I. **The Contents.** (The original text has four chapters, the Vulgate three).

1. I, 1–II, 17: *The invasion of locusts,* as a sign of God's wrath.
2. II, 18–III, 21: *The promise of God's mercy* after the people's penance.

II, 28–32: God will pour out His spirit in the *Messianic time* (quoted Acts II, 16–17).

III, 1 ff: The *judgment of the nations* in the valley of Josaphat.

II. Author and Composition.

1. Jewish and Christian tradition unanimously attribute the book to Joel. The New Testament quotes it Acts II, 16–17; Rom. X, 13.
2. As probable date of composition we must accept 800–790 B.C.
   a. The Book must be dated before Amos who quotes it, *i. e.,* about 780.
   b. The political enemies of Judah are not the Assyrians or Babylonians, but the Philistines, Egyptians, Phoenicians of old.
3. Modern critics, including some Catholics, assign the book either partly or entirely to the post-exilic period.
   Reasons:
   a. III, 1–2 is supposed to refer to the Captivity, 587. This, however, is hardly probable.
   b. No kings are mentioned, no idolatry, no high places of worship, no ten tribes, etc. But neither is this done by Abdias, Sophonias, Jonas, Nahum. Hence in so short a book, dealing with one subject only, *viz.:* the invasion of the locusts, the *argumentum e silentio* is not convincing.
   c. III, 6 is a reference to the Greeks (in the original Javan (הַיְוָנִים = Ionians). —But a like reference is found as early as Gen. X, 2; they are also mentioned in Assyrian inscriptions of the eighth

century (*i. e.*, the inscriptions of Sargon, II, 721–705).

III. Special Problems.

1. *The Date of the Book.*
2. *The Eschatological Element in Joel.*

   Literature: KNIESCHKE, *Die Eschatologie des Buches Joel*, 1912.

3. *Are the Locusts Symbolical or Historical?* II, 25 suggests the invasion of the locusts as a historical fact.
4. *The Messianic Prophecy, II, 28–32* (cf. Acts II, 16–17).
5. *The Judgment in the Valley of Josaphat.*
6. *The "Northern Enemy."* Cf. II, 20. Is this phrase a symbolical expression for Assyria?

CHAPTER XXVIII

AMOS (780–)

LITERATURE

VAN HOONACKER, Rb., 1905.

HARPER, *A Critical and Exegetical Commentary on Amos and Hosea,* Edinburgh, 1905.

TOUZARD, *Le Livre d'Amos,* Paris, 1909.

DRIVER, *Joel and Amos,* Cambridge, 1898.

SCHMID, *Jona, Eine Untersuchung zur vergleichenden Religionsgeschichte,* Göttingen, 1907.

Amos (עָמוֹס, Ἀμώς, to be distinguished from Amos, the father of Isaias), was a shepherd of Thecua, south of Bethlehem. Although he belonged to Judah, he was called to prophesy to the northern kingdom (VII, 10–15). He exercised his office in Bethel under the Kings Ozias of Judah (789–38) and Jeroboam II of Israel (783–743). His prophecies were written down in Judah, where Amos took refuge from the enmity of the priest Amasias of Bethel (VII, 10).

I. Contents.

Introduction, I, 1–II, 4: Announcement of God's wrath against six nations: Damascus, the Philistines, Tyre, Edom, Ammon, Moab.

1. Prophecies against *Israel,* II, 5–VI, 15. Judah is mentioned but briefly.

2. Five visions of *God's judgment,* VII, 1–IX, 10.

   Locusts, fire, the Lord holding the mason's trowel, the basket with fruit, the Lord on the altar.

   Conclusion: IX, 11–15: Hope of final redemption.

II. Author and Composition.

1. The authorship of Amos is generally recognized. Amos is quoted Acts VII, 42.
2. The objections of the critics are confined to certain verses (*e. gr.,* the episode of Amasias VII, 10–17, which is declared to be an addition), and the arrangement of the material in the present text.
3. The date of composition cannot be determined accurately; probably about 770 B.C.

III. Special Problems.

1. *The Relation of Amos to the Mosaic Law,* II, 4 ff.; IV, 4–5.
2. *The Judgment of the Nations,* I, 3–II, 3.

   Literature: Toy, *Journal of Biblical Literature,* 1906.

3. *The Concept of Sin in Amos.*

   Literature: Bennewitz, *Inwieweit lässt sich die von Amos vertretene Auffassung von der Sünde auch schon vor ihm nachweisen?* 1905.

4. *The Relationship between Joel and Amos.*

   Literature: How, *Joel and Amos,* 1910.

CHAPTER XXIX

ABDIAS (845–...)

LITERATURE

CONDAMIN, *L'Unité d'Abdias,* Rb., 1900.
J. SMITH, *The Structure of Obadjah,* Chicago, 1906.
PETERS, *Die Prophezie Obadjahs,* Paderborn, 1892.

Abdias (עֹבַדְיָה, Ὀβδίας) wrote the shortest prophecy of the Old Testament, consisting of only one chapter. About his personality we have but scanty information.

I. Contents of the Prophecy.

The prophecy is directed against Edom, who helped the enemies of Judah in the destruction of Jerusalem.

II. Author and Composition.

1. There is no reason to doubt the authorship of Abdias.
2. The determination of the date depends on the meaning of verse 11, *i. e.,* to *which* destruction of Jerusalem does the verse allude?
   a. Catholic scholars usually date Abdias before the Exile under Joram of Judah, 849–42. Verse 11 is referred to the plundering of Jerusalem by the Philistines and Arabs in his reign (II Par.

XXI, 16 f). At that time Edom was an enemy of Judah, II Par. XXI, 8–10. This standpoint has much to commend it, as the Jewish tradition, evidently for chronological reasons, places Abdias immediately after Amos.

The capture of Jerusalem under Roboam (929–913) cannot be meant, for during that time Edom was a province of Judah. (Cf. II, Par. XII, 2.)

Nor the capture of Jerusalem by Joas (836–797); for Abdias speaks of *foreign* enemies.

b. The critics, therefore, refer verse 11 to the only remaining destruction—the fall of Jerusalem, 587. Some deny the unity of the chapter and distinguish

α) a *Proto-Abdias* 1-11 (of Joram's time), and

β) a *Deutero-Abdias,* 11 ff. (after 587).

The arguments of modern criticism being no stronger than those of tradition, the latter ought to be upheld, and Abdias dated about 845 B.C.

III. Canonicity.

Eccli. LIX, 12 expressly mentions Abdias as a canonical book. Jewish and Christian tradition have always recognized it as such.

IV. History of Interpretation.

In later Jewish and patristic times *"Edom"* was taken symbolically for the enemies of God's kingdom. Cf. Jerome, *Ep. LIII ad Paulin.*

V. Special Problems.

1. *The Destruction of Jerusalem,* V, 11.
2. *The Captivity in "Bosphorus,"* V, 20.
   "Bosphorus" of the Vulgate originated in a mistaken translation of the Hebrew "in Sepharad," the ב being taken as part of the name.
3. *What is the Meaning of the Captivity "in Sepharad?"*
4. *The Relation of Abdias to Joel (II, 32) and Jeremias* (XLIX, 7–22).
   Undoubtedly Jeremias depends on Abdias 1–9, as it is more probable that the former divided verses 1–9 according to his purpose, than that Abdias should have collected the scattered verses of Jeremias.
5. *The Structure of Abdias.*
   Literature: Robinson, *The Structure of the Book Obadiah,* J. th. St., 1916.
6. *The Unity of Abdias.*
   Literature: Condamin, *L'Unité d'Abdias,* Rb., 1900.

CHAPTER XXX

JONAS (780–)

LITERATURE

VAN HOONACKER, *Les Douze Petits Prophètes,* Paris, 1908.
DÖLLER, *Jonas,* Wien, 1912.

Jonas (יוֹנָה, Ἰωνᾶς) the son of Amathi (I, 1), is the same prophet of Gath-Opher who, under Jeroboam II (783–743), announced the restoration of the kingdom, IV Kgs. XIV, 25. His personality is surrounded by legends.

I. Contents.

1. I–II: Jonas receives orders from God to preach in Ninive. He disobeys and attempts to escape on a Phenician ship to Tharsis (Spain). A storm arises. Jonas is thrown into the sea and swallowed by a big fish. He lives in the belly of the fish for three days and three nights and is finally cast out on dry land.
2. III: He again receives the order to preach in Ninive. This time he obeys and his preaching is successful. But Jonas is distressed. God teaches him a lesson concerning the salvation

of souls through the phenomenon of the withered plant.

II. **Character of the book.**

1. Nearly all Catholic scholars regard the contents of Jonas as actual history.
   a. This was also the belief of the ancient Jews, as manifested in Tob. XIV, 4; III Macc. VI, 8; Josephus, *Ant.*, IX, 10.
   b. Matth. XII, 40 quotes Jonas as a Messianic prophecy.
2. Modern critics, also some Catholics,
   a. either deny the historical character of the Book entirely and consider Jonas a didactic narrative without a historical basis (a Midrash);
   b. or regard it as an allegory or folk-lore with a historical kernel.
      Reasons:
      α) Ninive was already destroyed when Jonas wrote, because he says it *"was"* a big city, III, 3, which suggests some time after 606.—The difficulty is exaggerated, as the author could use "was" after his visit, even though the city was still existing.
      β) Jonas is spoken of in the third person only.—But the author was free to use this style.

γ) The language betrays Aramaic characteristics.—But we know from inscriptions that Aramaic was used as early as the eighth century.

3. The book strikingly emphasizes the universality of salvation for pagans *and* Jews.

III. Author and Composition.

1. According to tradition, the book was composed by Jonas, the prophet, which would give us about 780 as the date of composition, since Jeroboam II, the contemporary of Jonas, ruled from 783 to 748.
2. According to the critics:
   a. either the whole book was composed after 606, say about 400–300 B.C., or even at the time of the Maccabees;
   b. or a historical reminiscence of Jonas' time was worked into the book after 606 B.C.

   The conjectures fall with the reasons underlying the theory, as stated above.

IV. Canonicity.

The canonicity of Jonas is guaranteed by the Jewish tradition, the LXX, Eccli. XLIX, 12, the quotations from Jonas in the New Testament (Matth. XII, 39 f.; Luke XI, 29 f.) and in the Fathers and by the use made of the story of Jonas in the Catacombs.

V. Special Problems.

1. *The Historical Character of Jonas.*
2. *The "Big Fish" that Swallowed Jonas ch. I.* It cannot be termed a "whale," as there are no whales in the Mediterranean.
3. *Jonas in Ancient Christian Documents and Monuments.*

   Literature: Mitius, *Jonas auf den Denkmälern des christlichen Altertums,* 1897.
4. *III, 4. The LXX has "three days" instead of "forty days" until the fall of Ninive.* Cf. Justin, *Dial. CVII.*
5. *IV, 6. Jerome in his commentary on Jonas defends the name of the plant "hedera" = "ivy," against the Old Latin "colocynth."*
6. *Jerome, in the preface to his commentary, says that Jonas' tomb was near Sepphoris, but that the Arabs worshipped him near Nineveh.*
7. *Authenticity of Jonas.*

   Literature: Wilson, *The Authenticity of Jonah,* Princ. Theol. Rev., 1918.

CHAPTER XXXI

MICHEAS (730–690)

LITERATURE

LEIMBACH, *Die Weissagungen des Osee, Amos und Michäas,* Fulda, 1907.
J. SMITH, *The Book of Micah,* Edinburgh, 1912.

Micheas (מִיכָה, Μιχαίας), born in Morasthi, in Judah, was active under Kings Joathan, Achaz, Ezechias (738–693) and still alive at the beginning of Manasses' reign, 693. He was, therefore, a contemporary of Isaias. According to Jer. XXVI, 18, the words of Mich. III, 12 were preached at the time of Ezechias (721–693). Micheas prophesied against both kingdoms, Judah and Israel.

I. **Historical Background.**

1. Idolatry and immorality prevailed in both kingdoms.
2. The prophet saw the fall of Samaria, 721.
3. Also the invasion of Judah, by Sennacherib, 704.
4. He witnessed the beginning of the religious catastrophe under Manasses (693–639).

II. **Contents.**

1. Prophecies against *Samaria and Jerusalem* and their wickedness, I–II.

2. Prophecies against *the leaders* of the people and the false prophets, III–V.
   V: The *prince of Bethlehem* will bring peace.
3. Prophecies against the *immorality* of the people, VI–VII. God's final mercy, VII, 12 f.

III. Author and Composition.

1. The book is a mosaic of sermons delivered at different times and on various occasions. The author is admittedly Micheas.
2. Some critics date VI–VII later than I–V. Their alleged reason is the description of conditions under Manasses. But Micheas was a living witness of those events.
3. The date may be determined as 693–90 B.C. by reference to VI–VII, which points to the beginning of the reign of Manasses, 693 B.C.

IV. Canonicity.

It is safeguarded by both the Jewish and the ecclesiastical tradition. Jer. XXVI, 18 and Matth. II, 6 and X, 36 confirm the canonical character of the Book of Micheas.

V. The Text.

1. The Hebrew text contains numerous glosses.
2. Of the LXX version of Micheas Jerome (*Comm. in Mich.*) said: *"Multum Hebraicum a LXX interpretatione discordat."*

VI. **Special Problems.**

1. *The Relation of Micheas to Isaias* (Mich. IV, 1–3 = Is. II, 2–4).
2. *The Prophecy of the Messianic Time,* Mich. V, 1–8.
3. *The Text of Micheas.*

Literature: Ryssel, *Untersuchungen über die Textgestalt und Echtheit des Buches Micha,* 1887.

CHAPTER XXXII

NAHUM (630–610)

LITERATURE

HAPPEL, *Das Buch des Propheten Nahum, Würzburg,* 1902.

Nahum (נַחוּם, Ναούμ), of Elkosh in Galilee (Jerome, *Prol. in Nah.* "Elcesi") prophesied for Judah the destruction of Ninive (606).

I. Contents.

1. The justice and vengeance of God, I.
2. The siege and destruction of Nineveh, II–III, III, 8–13: reference to the pillaging of Thebes by Assurbanipal (662).

II. Author and Composition.

1. The author was admittedly Nahum.
2. The date may be determined by the following statements:
   a. Samaria is destroyed, II, 2 (721).
   b. The South is under the rule of the Assyrians, I, 12.
   c. III, 8–13 refers to the fall of Thebes (662).

d. The fall of Ninive (606) is at hand (I, 15).

The book is therefore to be dated between 662–606. Since Nineveh's fall is near, the prophecy is to be dated about 615–610.

III. Canonicity.

The canonicity of the Book of Nahum never has been doubted.

IV. Text and Language.

1. The language is vivid and passionate.
2. I, 1–10 is alphabetically arranged. But there is no reason to date these verses later.

V. Special Problems.

1. *The alphabetical order of I, 1–10.*

CHAPTER XXXIII

HABACUC (615–600)

LITERATURE

NICOLARDOT, *La Composition du Livre d'Habacuc,* Paris, 1908.
HAPPEL, *Das Buch Habakuk,* Würzburg, 1900.

Habacuc (חַבַקּוּק, Ἀμβακούμ), a prophet who is otherwise unknown, predicted the punishment of Judah by the Chaldaeans and the fall of Babylon.

I. Contents of the Book.

1. Punishment of Judah by the Chaldaeans, I, 2–11.
2. Punishment of Babylon, I, 12–II, 20.
3. The divine justice and mercy, III.
   Ch. III contains a beautiful hymn on the mercy of God, called the *"Psalm of Habacuc."*

II. Author and Composition.

1. The personality of the author is not known. The name is hardly a symbolic designation. He is not identical with the Ἀμβαχούμ of Dan. XIV, 32, as the LXX assume.
2. The date of composition may be determined by the following considerations:
   a. The Chaldaeans are coming soon, I, 5–11. This Chaldaean menace was only pos-

sible after the battle of Karkemisch (605), where Nabuchodonosor laid the foundation of the "Chaldaean" empire.

b. Nabuchodonosor invaded Judea after the death of Joakim, 598.

c. The Temple is still standing, II, 20.

d. The destruction of Jerusalem has not yet taken place. The prophesied punishment therefore seems to refer to Nabuchodonosor's invasion, 598; and the prophecy has to be dated between 605 and 598, *i. e.,* about 600 B.C.

3. There is no reason why Ch. III should be dated later because of the musical terms contained in it.

4. To refer the prophecy of Habacuc to a captured Jewish prince (Peiser) is a mistake.

III. Canonicity.

It is recognized by the Jewish and ecclesiastical tradition, and confirmed by quotations from Habacuc in the New Testament, *c. g.,* Acts XIII, 40, Rom. I, 17.

IV. Special Problems.

1. *The Relation of Habacuc to the Psalter.*
2. *The Musical Terms in ch. III.*
3. *The "Psalm of Habacuc" in ch. III.*
4. *The Relation of Habacuc to Jeremias and Sophonias* (cf. Hab. II, 13 = Jer. LI, 58; Hab. II, 20 = Soph. I, 17).

CHAPTER XXXIV

SOPHONIAS (637–)

LITERATURE

Besson, *Introduction au Prophète Sophonia,* Paris, 1910.

Lipple, *Das Buch des Propheten Sophonias,* Freiburg, 1910.

Halévy, *Le Prophète Sophonias,* Rev. sémitique, 1905.

Sophonias (צְפַנְיָה, Σοφονίας) was a descendant of Ezechias (I, 1), possibly the king of this name. Others identify him with the priest Sophonias, IV Kgs. XXV, 18. According to I, 1 he flourished under Josias (638–608) and was, therefore, a contemporary of Jeremias.

I. **Contents of the Book.**

1. ch. I: Prophecies against *Judah and Jerusalem* because of their Baal-worship.
2. ch. II: Prophecies against the *enemies of Judah:* the Philistines, Moab, Ammon, Assyria.
3. ch. III: *God's final mercy for all.*

II. **Author and Composition.**

1. The authorship of Sophonias is generally admitted.
2. The date of composition falls within the reign of Josias, 638–608.

a. The prophecy against idolatry, I, 1 ff., is illustrated by the fact that Josias had to inaugurate religious reforms, II Par. XXXIV, 1 ff., and suggests the beginning of his reign.

b. This seems to be confirmed by ch. II, *i. e.*, by the reference to the coming enemy who will punish the different nations. Some scholars see in it an allusion to the invasion of the Scythians, 628 B.C. Cf. Ez. XXXVIII–XXXIX. This would suggest 635–630 B.C. as the probable date of composition.

3. The exceptions taken by critics against the authenticity of certain verses (III, 9, 14–20) as references to a time after the fall of Jerusalem, have no solid foundation.

III. Canonicity.

It is not questioned.

IV. The Text.

The Hebrew text contains numerous glosses.

V. Special Problems.

1. *The Relation of Sophonias to Jeremias and the Question of Priority.*
2. *The Reference to the Invasion of the Scythians in Ch. II.*
3. *The Authenticity of III, 9, 14–20.*

CHAPTER XXXV

AGGEUS (about 520)

LITERATURE

ANDRÉE, *Le Prophète Aggée,* Paris, 1895.
HALÉVY, *Le Prophète Aggée,* Rev. Sémitique, 1907.
DESEY, *Analyse du Livre d'Aggée,* Namur, 1905.

Aggeus (חַגַּי, Ἀγγαῖος) is identical with the prophet mentioned in Esdr. V, 1 and VI, 14, who was (cfr. Aggeus II, 21–24) a contemporary of Zorobabel and the High Priest Josue. Aggeus prophesied in the second year of Darius (521–485), *i. e.,* about 520. (Cf. I, 1; II, 1; II, 11, 21).

I. Contents.

1. I: Admonition to *build the temple.*
2. II, 1–10: The *superiority of the second temple* over the Temple of Solomon, because the "Desired of all nations shall come," II, 8.
3. II, 11–20: The *completion of the temple* will be the purification of the negligent.

Conclusion: II, 21–24: Words addressed to Zorobabel and Josue.

II. Author and Composition.

1. The author, according to tradition, is Aggeus, and to declare the book to be a work *about*

Aggeus, not by Aggeus, is unsupported theorizing.

2. The date of composition is the second year of Darius, *i. e.*, about 520 (cf. I, 1; II, 1; II, 11, 21).

The assumption of any other date is gratuitous.

III. **Text and Language.**

1. The language shows the influence of Aramaic.
2. The Messianic text (II, 8, according to St. Jerome: *"et veniet desideratus cunctis gentibus"*) differs from the Hebrew original and the LXX.

IV. **Canonicity.**

It is recognized by Jewish and Christian tradition. Hebr. XII, 26 quotes Agg. II, 7.

V. **Special Problems.**

1. *The Messianic Passage, II, 8.*
2. *II, 15–18 and the Foundation of the Second Temple.*

Literature: FERNANDEZ, Biblica, 1921.

CHAPTER XXXVI

ZACHARIAS (520–)

LITERATURE

Pusey, *Zachariah,* London, 1907.
Halévy, *Le Prophète Zacharie,* Revue Sémitique, 1907.

Zacharias (זְכַרְיָה, Ζαχαρίας), son of Barachias, grandson of Addo (I, 1), of priestly blood, prophesied in the second and fourth year of Darius, *i. e.,* 520–518 B.C. He is identical with the prophet of the same name mentioned in Esdras V, 1, but called there son of Addo. He was a contemporary of Aggeus. In the LXX the Psalms CXLV–CXLVIII are assigned to Zacharias and Aggeus.

It is unlikely that Zacharias is the prophet mentioned in Matth. XXIII, 35, as "slain between the temple and the altar," since the Jews at that time would hardly have murdered one of their prophets.

I. **Contents:**

The chief topic of the Book of Zacharias is the Messianic Kingdom.

Introduction I, 1–6: The date of the book.

1. *I–VI:* Eight *visions about the Messianic kingdom* with a symbolic action as conclusion.
   a. *I, 7–17: First vision:* The horsemen among the myrtle-bushes; punishment of the nations and restoration.

b. *I, 18–21, Second vision:* The four horns and the four smiths; the enemies of Israel and their conquerors.

c. *II, 1–13, Third vision:* The measuring rod = Messianic city.

d. *III, 1–10, Fourth vision:* The High Priest Josue clothed with new garments = a reference to the Messianic High Priest.

e. *IV, 1–14, Fifth vision:* The golden candlestick between two olive trees, signifying the royal dignity of the Messias.

f. *V, 1–4, Sixth vision:* The flying volume of malediction, signifying the removal of sin in Messianic times.

g. *V, 5–11, Seventh vision:* The sinful woman in the vessel changed into two = the removal of sin.

h. *VI, 1–8, Eighth vision:* The four chariots = the spirit of God moving over the earth.

i. *VI, 9–15, Symbolic action:* The placing of a golden crown on the head of Josue = type of the dignity of the Messias.

2. *VII–VIII. Paraenetic part.*
More important than the fast days commemorating the fall of Jerusalem are justice, mercy, and charity.

3. *IX–XIV. Threatening prophecies with a view to the Messianic hope.*
a. IX. Prophecies against *Syria,* Phenicia,

Philistia. Their punishment. Arrival of the prince of peace in Jerusalem.

b. X–XI. Prophecies against *Judah,* because of its rejection of the shepherd of God for "thirty pieces of silver" (XI, 13).

c. XII–XIV. Prophecies about *Jerusalem.*

α) Assault upon Jerusalem, XII, 1–14.

β) Judah shall "look upon [grieve over] me whom they have pierced," XII, 10.

γ) A fountain shall be opened in Jerusalem; the false prophets will disappear, XIII, 2–6.

δ) Murder of the pastor and dispersion of the flock, XIII, 7–XIV, 12.

ε) Jerusalem will be holy and the nations will gather there for the feast of Tabernacles, XIV, 13–21.

II. Author and Composition.

1. Chs. I–VIII are admittedly by Zacharias, who himself dates this portion of the book in the second and fourth year of Darius, 520–518.

2. Chs. IX–XIV are disputed by the critics.

a. Some attribute the chapters to Jeremias.

b. Others hold that chs. IX–XI were composed before 721, and XII–XIV were written before 587, both parts being by different authors before the Exile.

c. Others maintain that IX–XIV are by *one* author, but of the 3d–2nd century.

d. Some postulate three different authors, one for IX–XI, a contemporary of Osee or Isaias; one for XII–XIII, a contemporary of Jeremias, and one for XIV, a post-exilic writer.

The reasons:

a. The nations of IX–XIV, except Greece (IX, 13), are those known to us from pre-exilic times.—But the mention of Greece points to a later period.

b. The mourning over Josias XII, 11, who died 607.—But the prophet might mourn over a hero who had died a century before him.

c. The language and ideas are different from chs. I–VIII.—This argument proves too much, and therefore nothing. The existing difference may be explained by the difference of presentation: the visions are not continued.

d. XI, 12 is quoted by Matth. XXVII, 9 as a text from Jeremias.—But Matth. XXVII, 9 is a combination of Jer. XXXII, 6 and Zach. XI, 12, whereas only one author is mentioned.

e. Idolatry is supposed to be still in existence, which does not seem probable after the return from exile, 538.—Pagan tend-

encies, however, were hardly abolished at once.

3. *Reasons for the unity of authorship.*
   a. The unanimous tradition of the Jews and the Church.
   b. The testimony of the LXX, who attribute the whole book to Zacharias.
   c. The same characteristic expressions are found in both parts, *e. g.*, III, 9; IV, 10; IX, 1 "the eyes of the Lord," etc.
   d. The contrary arguments are vague and uncertain.

III. The Canonicity.

It is not doubted.

IV. Special Problems.

1. *The Unity of Authorship.*

   Literature: VAN HOONACKER, *Les Douze Petits Prophètes,* 1908.

2. *The Messianic Texts, esp. III, 8; VI, 12; IX, 9; XI, 12–13; XIII, 7.*

   Literature: LAGRANGE, *Notes sur les Prophéties Messianiques des Derniers Prophètes,* Rb., 1906.

3. *The Interrelation of Zacharias, Ezechiel, Daniel, and the Apocalypse.*

4. *Zach. III and VI.*

Literature: Davis, *The Reclothing and Coronation of Joshua,* Princ. Theol. Rev., 1920.

5. *The Symbols in Zacharias.*

Literature: Buzy, *Les Symboles de Zacharie,* Rb., 1918; Buzy, *Les Symboles de l'Ancien T.,* Paris, 1923.

CHAPTER XXXVII

MALACHIAS (450–430)

LITERATURE

Isopescul, *Der Prophet Malachias,* Wien, 1908.

It is disputed whether "Malachias" = מַלְאָכִי = Μαλαχίας, signifies a historical person or is a symbolical expression for the prophetical activity of an author who is not mentioned by his real name. That the LXX wrote the name symbolically appears from their translation: ἄγγελός μου. Neither Esdras, probably a contemporary of the author, nor Eccli. XLIX, 15, nor Josephus mention Malachias. The Targum of Jonathan considers Esdras to be the author of the Book. The Jewish tradition was so uncertain that several authors are mentioned: Mardocheus, Nehemias, Zorobabel, and even an angel.

I. Text and Style.

1. The Hebrew text is divided into three chapters; the LXX and Vulgate into four.
2. A special characteristic of the book is the use of the dialogue.

II. Contents.

1. The selection of Israel against Esau, I, 1–5.

2. Invectives against the priests for their neglect of the sacrifices, I, 6–II, 9.
   A "clean oblation" shall be offered, I, 11.
3. Harangues against mixed marriages, divorces and other disorders, II, 10–17.
4. The Messias will be sent, III, 1–IV, 3.

Conclusion: Obey the Law of Moses; Elias will return before the arrival of the Messias, IV, 4–6.

III. Author and Composition.

1. The author is not known. The tradition attributing the book to Esdras may be right.
2. The date of composition must be the time of Esdras and Nehemias, 450–430.
   a. The Temple in Jerusalem is completed, I, 10; III, 2.
   b. The people are subject to a Persian-Babylonian governor, I, 8.
   c. The religious disorder is deplorable: divorces, mixed marriages, neglect of the tithes, neglect of the sacrifices, murmuring against God.
3. To date the book from the Maccabean period is arbitrary.

IV. Canonicity.

It was always recognized.

V. Special Problems.

1. *The offering of the clean oblation, I, 11.*

Literature: MÜLLER, *Discours de Malachie sur les Rites des Sacrifices,* Rb., 1896.

2. *The Messianic Prophecies of the Book.* (Cf. III, 2–4.)
3. *The Universality of the Gospel Foretold in the Book, I, 11, 14.*
4. *The Coming of John the Baptist (Elias) Foretold, IV, 5–6.*
5. *The Date of Malachias.*

Literature: SPOER, *The Dating of the Book of Malachi,* Jew. Quart. Rev., 1908.

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